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Notes of Recent Exposition

A BOOK on religious education in day schools is a specially relevant volume at a time like this. It is the simple fact that the day school is the only place where thousands of children have any contact with religion at all. And it is further true that, with all the helps that are today available and with the typically modern historical approach to the Bible, 'there never was a time when the study of Christianity could be made so educationally interesting as it is to-day.' In *Education into Religion*[1] A. Victor MURRAY, President of Cheshunt College, Cambridge, and Emeritus Professor of Education in the University College of Hull, has written a most useful and a most fascinating volume. Every historical religion must have instruction, but religious education cannot become a substitute for religion. 'Religion is concerned with the divine initiative.' 'Things which have to be discovered by education will not be discovered by any other means, but neither can the things that are undiscoverable by education be discovered by it.'

Dr. MURRAY distinguishes five elements in the full-orbed Christian faith—'there is something to know, something to feel, something to choose, something to do and something to belong to.' (i.) Christianity is an historical religion and therefore demands instruction in the Christian documents. (ii.) 'The root of all religion is feeling,' which is defined as 'a deep sense of personal concern with the unseen world.' 'Knowledge about God is a matter of study and instruction; knowledge *of* God comes by feeling and intuition.' (iii.) Christianity involves moral choice. 'To refuse to make a choice or to be blind to the existence of alternatives is more than a misunderstanding. It is a moral defect.' (iv.) Action is needed. 'If love is the characteristic of the Christian religion it must express itself in loving, that is to say, in personal relationships, in an attitude to society, in practical service to and concern for other people.' (v.) Christianity has come down to us through the agency of the Christian community, and therefore membership of that community is essential. The difference between religious *instruction* and *education* into religion is that instruction is concerned with only one of these five elements, while education is concerned with them all.

[1] Nisbet; 14s. net.

Dr. MURRAY has other basic principles of thought. He quotes with approval the dictum of Susan Isaacs that the great needs of children are 'for security, affection, and significance.' Dr. MURRAY would correctly hold that these are the needs not only of the child but of every man. Dr. MURRAY draws a distinction between the religions which are religions of sanctions, which are based on *Thou shalt not*, and the penalties if that prohibition is broken, and religions of challenge, which set before men the ideal. A religion of challenge can never be based on propositions; it must always be based on persons, in which the ideal is incarnated.

Dr. MURRAY is specially interesting on the Christian Community. 'The Church is an integral part of the gospel. It is not a society of people brought into existence to propagate the Christian faith. It is itself part of the Christian faith.' The Church has a wider and a narrower duty. Its wider duty can be described as diffusion, the diffusion of Christian principles in the society in which it happens to be. Its narrower duty, and its far more unique duty, is to produce a body of fully committed persons. The Church has certain characteristics which it shares with other societies. It provides the sense of being together, which is in fact precisely the reason why many people enter it at all. It provides an opportunity for service. Education is not only concerned with study. It is concerned 'with doing things and doing them for other people and doing them together.' The Church has characteristics which make it unlike other societies. 'It has the quality of being a society of unlikes as well as of likes.' Unlike other societies it is a miscellaneous group in which the tensions are not so much abolished as sublimated in a common loyalty to a Person. The Christian community puts a person 'into an historical succession.' It gives an ordinary person a new dignity and a new ancestry.

In the Christian life solitude and corporate activity are both necessary. But solitude must never mean solitariness. In the Church community and individuality react on and help one another. To belong to a Christian community involves a discipline. Here Dr. MURRAY makes a most interesting point. 'To educate people and

not to open the door of opportunity creates discontent and waste.' Because of that 'every teacher worthy of the name is willing thus to die that others may live.' To hold an office for fifty years may be an honour. Equally, it may well be a refusal to give others the opportunity to hold it. That is a salutary thought. However Church membership may begin, it should end by being education into discipleship of Christ. To be a member of the Christian society is to be upheld by community with the saints on earth and in heaven. It is to take to oneself a responsibility as a member of a great and honourable society, for the honour of which one becomes answerable. We have to set all this against the conception that the Church is 'a club for religious purposes,' or, 'a convenient pressure group to compel politicians and administrators to let its members have their own way in questions of education, divorce, foreign policy and indeed everything under the sun.' It is a warning to those who claim great titles like the Body of Christ, His spotless Bride, the blessed company of the redeemed, and then present a society in which none of the things for which these titles stand can be recognized by the man outside.

Dr. MURRAY writes with knowledge and authority and he has never subscribed to the modern creed that to write an important book one must write a dull book. Teacher and preacher alike would be the better for reading this wise book.

To find 'Why is Communism so evil?' as the heading of a chapter in a book might prepare the reader for a series of atrocity stories mingled with superficial morals and politics, but not if he had noticed that the author of the book is REINHOLD NIEBUHR and its title *Christian Realism and Political Problems*.[1] In that context one expects and one finds incisive judgments issuing from deep insight and a considered political philosophy grounded in Christian theology.

NIEBUHR'S answer to the question can be divided into two parts which we may entitle respectively Power and Pride. Power over against powerlessness always brings danger to those who have the power as well as to those who have not, and Marx, though he might well be shocked by what has come of his theories, launched Communism on that dangerous path. This he did partly by his plan for the dictatorship of the proletariat. Experience has proved that when society is divided into the powerful and the powerless it is impossible to prevent the increasing centralization of the monopoly of power. First the class, then the party, then an oligarchy within the party and finally a single tyrant becomes the repository of that monopoly, and no one is in a position to challenge or check the process. Marx also contributed to the same end by his assumption that economic power resides solely in the ownership of property. If so, the socialization of property should diffuse economic power; whereas, in fact, property requires administration and to socialize it merely puts economic as well as political power into the hands of the oligarchy. The final result of this monopoly of power which Communism establishes may well be the accumulation of injustices more grievous than those which originally inspired the Communist revolt.

More interesting to the moralist and theologian is Communism as a secular religion inspiring spiritual pretensions which support and aggravate its economic and political tyranny. It has long been obvious that Communism is dangerous, because it appeals to much praiseworthy idealism among the intellectuals and much legitimate aspiration among the under-privileged masses, since in Marxist fashion, it holds the illusion of a historical climax after which the ideal classless society will shortly appear. NIEBUHR, however, maintains that this utopianism is the basis of the evil as well as the danger in Communism, because it provides a moral screen for the most unscrupulous policies. The goal being so admirable, the Communist oligarch thinks he has warrant for any policy calculated to attain it. Ruthless power operating for ideal ends is both more dangerous and more evil than a frankly cynical rejection of moral ends, for there is an element of self-delusion in this situation.

Closely related to this is an element in Communism which many observers have noted—its fierce self-righteousness. This may be connected with two Marxist errors: first, that property owners are naturally evil, while the proletariat are the virtuous Messianic class; and second, that egotism may be equated with the economic motive, so that the dictator, for all his lust for power, can regard himself as innocent and benevolent because he makes no profit and owns no property.

These pretensions, however, are crowned by yet another, which also derives from Marxism, though it is at variance with the oft-mentioned Marxist determinism. According to Marx, the proletariat by its revolutionary act is to intervene so as to bring history to its climax and change the whole human situation. Lurking here are monstrous claims to omnipotence and omniscience. NIEBUHR speaks of this as a tendency to play God to human

[1] Faber and Faber; 12s. 6d. net.

history, and surmises that it is the cause of a great deal of Communist malignancy, for frustration and resentment are likely to appear when history refuses to work as Communist logic demands and when opposition which should have been overcome continues unabated. Linked with this, too, there is an element of delusion manifest in a pretended scientific rationality, which nevertheless looks at the facts through the distorting spectacles of an inflexible dogma, so that the Communist oligarchy may be said to fall under the condemnation of those who have eyes yet cannot see.

Finally, it must be noted that the political and spiritual factors are not separate. Power and Pride play into one another's hands, the monopoly of power accentuating the evil in the ideological pretensions while these same pretensions give a spiritual dimension to the evils which flow from a monopoly of power.

One is disposed to ask whether such a devastating analysis of the evil of Communism is not likely to stimulate self-righteousness in non-Communist readers. NIEBUHR, one supposes, would readily acknowledge this. He does indeed suggest that there is a strain of utopianism in our liberal culture as well as in Communism. One might add that the western world has elements of the other evil pretensions, too, though they are held in check partly by our democratic forms of decision and still more by the persisting Christian realism in our culture of which NIEBUHR is so brilliant an exponent.

Deutero-Isaiah and the Fourth Gospel: Some Points of Comparison

BY THE REVEREND DAVID R. GRIFFITHS, M.A., M.TH., SOUTH WALES BAPTIST COLLEGE, CARDIFF

IT seems possible to discover a number of parallels between Is 40–55 and the Fourth Gospel, especially in their relation to earlier literature of the same general type as themselves, without forcing the two writings into an artificially constructed pattern.

In this brief study we shall be mainly concerned with some outstanding similarities in theological emphasis, and with certain common features in their presentation. No attempt can be made to deal with the very complex literary and critical problems which would demand discussion in a fuller treatment. For instance, the Servant Songs are taken, without argument, to reflect the same mind as that revealed in the remainder of Is 40–55, though the question of the authorship of the Songs and of their exact delimitation is still much discussed.[1] Again, it has often been shown that, if we take the whole of Is 40–55 into account, we come across sharply conflicting attitudes toward the Gentile nations; these chapters do not give us a uniform reaction of generosity toward them or of concern for them. The presence of a harsher strain of sentiment must be acknowledged; but perhaps it is not unfair in a broad characterization of the teaching of Deutero-Isaiah to pay special heed to the point of view which appears to be most distinctive and to govern the higher reaches of his thought.

Similarly, a detailed examination of the Fourth Gospel in relation to the Synoptics involves a number of critical issues which cannot be satisfactorily discussed in brief compass, but certain essential contrasts may, perhaps, be profitably indicated.

The following points appear to be worthy of consideration: (1) *In both these writings the author offers a re-statement of already familiar beliefs, in a more explicit and articulated form than that of his predecessors.* There is a coherent and comprehensive quality in both, which we hardly find in earlier literature.

Thus, Deutero-Isaiah reiterates in more confident and unwavering language even than the earlier prophets, the sovereignty of Yahweh over Nature and human history, while it is the general view that he makes far more explicit the implied monotheism of the earlier prophets.[2] Adolphe

[1] C. R. North takes the view that the Songs are the work of Deutero-Isaiah, while admitting some variations in his thought. 'The evidences of common authorship, admittedly, do not amount to positive proof, but the weight of probability seems to me to lie heavily on that side' (*The Suffering Servant in Deutero-Isaiah* [1948], 186). He considers that this is the opinion of the majority of scholars (p. 160). N. H. Snaith has argued against the isolation of the Servant Songs ('The So-called Servant Songs,' in THE EXPOSITORY TIMES, lvi. iii. [Dec. 1944].

[2] So, *e.g.*, T. H. Robinson, *Prophecy and the Prophets*, 165 f.; H. Wheeler Robinson in *A Companion to the Bible* (ed. T. W. Manson), 301; H. H. Rowley, *The Servant of the Lord*, 53; cf. *The Rediscovery of the Old Testament*, 92.

Lods writes: 'Monotheism, which the prophets before him had but dimly apprehended, and formulated only indirectly — sometimes with strange and unexpected results, and which seems to mean nothing whatever to some of them— Hosea, for instance—was for the Second Isaiah a definite doctrine, from which he delights to draw every possible corollary. It is the idea of the unity of God, that is to say, a dogmatic statement, which is in his eyes the distinctive feature of the religion of Israel.[1] The same writer, concluding his outline of the thought of Deutero-Isaiah, refers to 'the organic unity which is characteristic of him, as far as the broad lines of his teaching are concerned.'[2]

It may be that this account of the Second Isaiah makes him out to be far too much of a systematic theologian! Certainly other scholars have emphasized different qualities in the prophet's work, such as his impassioned, if sometimes repetitious, eloquence, and his glowing and exuberant imagination. R. H. Pfeiffer, for instance, suggests that one cannot look for 'logical sequence and arrangement in his poems,' and continues: 'His book is an incoherent succession of ecstatic shouts; his thoughts are poured out glowing and fluid, like molten metal before it has hardened into a definite shape.'[3] But that this is a somewhat extreme estimate is indicated by the fact that the same writer, a little later in his treatment of Deutero-Isaiah, is able to describe him as 'reaching the highest level of Old Testament religion,' and 'formulating religious and theological principles of universal validity.'[4] Without regarding these chapters as, on the one hand, a compendium of doctrine, or, on the other hand, as simply an emotional effusion, we may surely see in them a powerful restatement of prophetic convictions, made more articulate and comprehensive to meet the needs of a new situation. Dr T. H. Robinson's comment on the style of Deutero-Isaiah may perhaps be extended also to the many-sidedness of his thought: 'No other Prophet shows such a combination of smoothness and passion.'[5]

With regard to the Fourth Gospel, there has been widespread recognition of the fact that it gives more articulate theological expression to the teaching of the Synoptic tradition, whether the author was acquainted with earlier written Gospels or not. Among its recent interpreters, Sir Edwyn Hoskyns and Dr. W. F. Howard have suggestively discussed the way in which certain emphases which are enshrined in isolated episodes in the Synoptic tradition are far more coherently woven into the fabric of the Fourth Gospel. Thus Dr. Howard comments on the '*explicative*' method of emphasis which is one of the characteristic features of the Johannine narrative. It is that of 'unfolding to the eye of the reader some feature in the ministry of our Lord which was known to the primitive tradition; where, however, it was not conspicuous, but was indicated by some shadowy saying or vague allusion.'[6] He cites as an instance the use of Is 6^{9-10} in the Synoptics, as suggestive of a 'sifting' function in the parabolic teaching of Jesus. But in John the theme of 'sifting' and judgment recurs throughout. 'This is the Gospel of the Crisis; the Gospel of the Rejection.'[7] Sir Edwyn Hoskyns, in a similar fashion, discusses the absence of the narratives of the Transfiguration and the Agony in the Garden from the Fourth Gospel. He comments: 'And that this is deliberate is suggested by the fact that, instead, the heavenly glory of Jesus and His troubled humiliation are shown to condition every part of His life.'[8] After illustrating the recurrence of these themes in various parts of John, he sums up: 'The episodes of Transfiguration and Agony have not been omitted through ignorance or by an oversight. Rather, woven together in one consistent whole, they control the Christology of the Fourth Gospel.'[9]

Hoskyns' judgment on a narrative which occurs both in the Synoptics and in John may also be noted in this connexion (*i.e.* the narrative of the Feeding of the Five Thousand): 'The difference between the Fourth Gospel and the other three does not consist in a difference of theme, but in the clarity and consistence with which the later Evangelist has apprehended and set out for the benefit of the Greek-speaking Christians of the next generation the essential subject-matter of the earlier tradition.'[10]

It seems clear that, by a variety of methods, John has amplified and clarified earlier Gospel tradition. Indeed, this suggestion is sometimes made with an even wider reference, as, for example, by Alexander Nairne: 'His distinction

[1] *The Prophets and the Rise of Judaism*, Eng. tr. by S. H. Hooke, 242.

[2] *Ib.*, 248.

[3] *Introduction to the Old Testament*, 465.

[4] *Ib.*, 471.

[5] *Prophecy and the Prophets*, 163; cf. E. L. Allen, *Prophet and Nation*, 133 f., where it is suggested that the 'partial insights' given since the time of Amos to various prophets, are all 'fused in the message of Second Isaiah into a magnificent and fully satisfying whole.'

[6] *Christianity According to St. John*, 22.

[7] *Ib.*, 22–24.

[8] *The Fourth Gospel*[2] (ed. F. N. Davey), 81.

[9] *Ib.*, 82.

[10] *Ib.*, 287; cf. the quotation from Scott Holland on the enigmatic and fragmentary nature of the Synoptic Gospels (p. 45).

is that he completes New Testament revelation. By him all that has gone before is brought together and expressed with consummate simplicity.' [1]

(2) Alongside the clearer articulation of earlier teaching, *both Deutero-Isaiah and the Fourth Gospel exhibit a marked degree of originality in thought, and of individuality in the presentation of their message.* It is not always easy to discriminate, of course, between the more explicit statement of truths which have already been tentatively adumbrated, and complete innovation in doctrine. But it would be generally agreed that in Deutero-Isaiah and the Fourth Gospel there is a body of teaching which makes a highly characteristic contribution to Biblical doctrine, even though it may be open to question whether particular items are unrepresented in earlier literature. Thus, in Is 40–55, such points as the conception of Yahweh as Redeemer (' Go'el '), the interpretation of the Divine ' righteousness ' in a predominantly soteriological sense, the persistent stress on God's creative power, and the awareness of a universal mission are generally recognized as forming an original advance in thought, even though some of these ideas are not entirely unheralded elsewhere.[2] Many would also include here the emphasis on monotheism, discussed above; the sense of mission is more fully touched upon below, under (4), as a point of special interest. There can be little doubt that Deutero-Isaiah is to be credited with a considerable measure of innovation in doctrine.

In the case of the Fourth Gospel, again, one does not need to labour the point that a whole series of new titles is used to set forth the significance of Christ, and that the Farewell Discourses contain a rich treasury of teaching, some of which is hardly approached by the Synoptic tradition. The emphasis on the universal mission of Jesus, and the means of its achievement, is dealt with later, under (4).

As to individuality in the presentation of their message, we do not mean to suggest that there is a marked assertion or obtrusion of the author's personality in either of these writings. Quite the reverse is true; the element of individuality which we have in mind is the apparently *studied anonymity* of both works, and the unusually intricate blending of personal meditation with ' given ' truth, as we may loosely call it.

Thus, in Is 40–55, there is no record of the prophet's ' call,' comparable with the accounts in earlier prophets; [3] 40^{6-8} is not very revealing in this connexion, except as the statement of a leading theme, and it is not certain that the author means to refer to himself in *v.* 6 (though the LXX rendering takes this to be so). There may, of course, be a large element of indirect self-revelation in Is 40–55, but one cannot say that the personality of the prophet stands out with anything like the same vividness and poignancy as that of Jeremiah. E. L. Allen comments on the way in which ' Second Isaiah suppresses himself and concentrates attention on his work and his God,' [4] and again makes this observation: ' Second Isaiah possesses to an extraordinary degree the power to transcend himself and to enter by sympathetic insight into the experience of others.' [5] This capacity for self-transcendence has far-reaching consequences, both in relation to the prophet's identification of himself with Israel, and in relation to a feature which seems to be more pronounced, perhaps, in these chapters than in other prophetic books, *i.e.* the taking-up of the prophet's reflections into the Divine utterances (insofar as it is possible for us to make this distinction). It is true that one must avoid drawing hasty inferences from the presence or absence of the formula ' Thus saith Yahweh ' or ' oracle of Yahweh,' as Wheeler Robinson warns us.[6] But nevertheless the following comment by H. A. Guy, on the form in which the message of Deutero-Isaiah is presented to us, seems to be worthy of consideration: ' The customary introductory words, " Thus saith Yahweh," are used a number of times (although often not as a mere formula but with some further suggestion regarding the nature of the God who thus speaks or the recipient of the message, as in $43^{1.\,14}$ 44^{6} $45^{1.\,18}$), but the conventional form of the prophetic

[1] *The Faith of the New Testament*, 164.

[2] See, *e.g.*, for discussion of these points, G. W. Wade, *The Book of the Prophet Isaiah* (Westminster Commentaries), pp. lviii–lxiii; N. H. Snaith, *The Distinctive Ideas of the Old Testament*, 85–93.

[3] Adolphe Lods comments ' Nothing in his work suggests that he tried, like the prophets who went before him, to influence *by word of mouth* a definite circle of *listeners*. He is a man of letters, endowed with magnificent lyrical gifts ' (*op. cit.*, 241). R. H. Pfeiffer describes him as ' a thinker and a poet, rather than a prophet ' (*op. cit.*, 471).

[4] E. L. Allen, *Prophet and Nation*, 131. [5] *Ib.*, 118.

[6] *Inspiration and Revelation in the Old Testament*' 166; cf. the discussion, which follows, of the ' heavenly council of Yahweh.' ' The conception of such a heavenly council does something to explain the standing miracle of Hebrew prophecy—that virtual identification of the prophet with God which enables him not only to say " Thus saith the Lord," but constantly to pass into utterances on behalf of Yahweh without the stamp of this formula, even (cf. Hosea) to regard his human experience as a reflection of the divine, to hold, in fact, what we might call a general commission as well as one based on particular oracular revelations. '

utterance—a short passage beginning with " Thus saith Yahweh " and ending with " Saith Yahweh " or " Oracle of Yahweh " (נאם יהוה)—is missing. We have instead the words of Yahweh himself, often reported without any introduction, and it is sometimes difficult to decide who it is who speaks in the first person. The whole book is in fact almost a monologue by Yahweh, with occasional interruptions by the prophet or by others. It is possible that we have here a higher and unique type of prophetism, more akin to what in other days and places would be called mysticism.' [1]

Whether this somewhat guarded attribution of mystical features to Deutero-Isaiah be accepted or not,[2] a measure of contrast in form and presentation with the earlier prophets seems to be clearly made out.

There is a similar contrast between some of the brief pericopae of the Synoptic Gospels and the more expansive discourses of the Fourth Gospel. In the latter there is a far more subtle and intricate interweaving of the author's own meditation with the report of the teaching of Christ, which creates a standing embarrassment for exegesis, while a number of the dialogues and discussions tend to become monologues by Jesus.[3] It is perhaps no accident that both the works which we are comparing are anonymous; it corresponds with their inner nature to suppress the personal qualities of the authors and to merge their contribution in the Divine message which is being communicated. Hence the Fourth Gospel, for all its stress on the authority of the Beloved Disciple, and its emphasis on ' witness ' remains an anonymous work. Sir Edwyn Hoskyns made some highly significant observations in this connexion: ' So anonymous is his book, so intentionally anonymous, that there is in it, apart from the shy little " I suppose " of the last verse, no " ego " except the " Ego " of Jesus, the Son of God. The author of the book has effaced himself, or, rather, has been decreased and sacrificed, in order that the Truth may be made known and in order that the Eternal Life which is in God may be declared.' [4]

[1] *New Testament Prophecy* [1947], 16, 17. Indebtedness is acknowledged to the Rev. Cecil F. Guy for the germ of this suggestion, regarding the ' mysticism ' of Deutero-Isaiah.

[2] Cf. H. Wheeler Robinson, *Inspiration and Revelation in the Old Testament*, 167, and H. H. Rowley, *The Servant of the Lord*, 117–120, on prophecy and mysticism.

[3] See, *e.g.*, for a study of the ' dialogue pattern ' in John, C. Milo Connick, ' The Dramatic Character of the Fourth Gospel,' in the *Journal of Biblical Literature* [June, 1948].

[4] *The Fourth Gospel* (ed. by F. N. Davey) [2nd ed. Revised, 1947], 19; cf. also pp. 86 f. and 92.

(3) *It may be suggested that the polemical emphasis in these writings is more pronounced than in earlier literature of their own type.* Thus, the tirades against idolatry in Deutero-Isaiah are more sustained pieces of invective than the protests of earlier prophets (see, for example, relevant portions of chs. 40, 41, 42, 44, 46).

The Fourth Gospel contains a number of narratives of controversial encounters, which are on a larger scale than the ' controversy stories ' of the Synoptics (for example in chs. 5, 6, 8, 9, 11). Indeed, the polemical element is found in the Prologue, in the negative references to John the Baptist, and is never far to seek in the ' Book of Signs ' (chs. 2–12). It is not before the discourses of chs. 14–16 that the notes of ' peace ' and ' love ' become dominant. The earlier chapters have an unmitigated asperity about them, in their record of Christ's encounters with the Jews, which is hardly paralleled in the Gospels, except perhaps in some sections of Matthew.

It appears to be in harmony with this strongly marked polemical interest in both writings that they exhibit such a pronounced emphasis on ' knowledge ' both from the Divine and human angles. It is a very familiar point that in Deutero-Isaiah, Yahweh's pre-eminence is asserted partly on the ground that he knows the future as the gods of the heathen do not. R. H. Pfeiffer, showing how this author ' presents to the Gentiles a theological apology of the new faith and a polemic against their old religions,' makes the point thus: ' if Jehovah and the pagan gods were brought into court to plead their respective case it would immediately be manifest that Jehovah alone is able to predict the future, having actually done so ($41^{21-23.\ 26.\ 28f.}$ 42^{9} 43^{9-13} 44^{7-9} 45^{18-22} 46^{8-11} $48^{3.\ 5-7.\ 14-16}$).' [5]

A parallel to this particular point may be found in the emphasis laid by the Fourth Gospel on the supernatural knowledge of Christ. H. Odeberg, commenting on $2^{24.\ 25}$, refers to the unlimited prescience attributed to him in John: ' He knows everything beforehand, in detail and " from the beginning " (*i.e.* not partly nor by manner of a successive revelation), *vide* especially 2^{4} $2^{19.\ 21}$ 3^{14} 6^{64} $7^{6.\ 8}$ 13^{1} $13^{36.\ 38}$ $21^{18.\ 19.\ 22}$.' This unique prescience is but one of several aspects of the knowledge possessed by Christ, as Odeberg expounds it.[6]

Similarly, if we consider ' the knowledge of God ' from the human angle, we find that it is a prominent theme in both books. Adolphe Lods, after outlining the main tenets of Deutero-Isaiah,

[5] *Op. cit.*, 477.

[6] *The Fourth Gospel Interpreted in its Relation to Contemporaneous Religious Currents* [Uppsala, 1929], 43.

makes this comment: 'This system attaches an importance to the intellectual element in religion which is a sign of the times: Israel shall be restored, not as a result of any change in its moral or spiritual nature, as Amos, Hosea, and Isaiah had thought—for the servant of Jahweh is very often blind and deaf (Is 42^{18-20} 43^{8})—but because Israel alone possesses the true knowledge of God.' [1] Lods goes on to qualify this somewhat excessive emphasis on the 'intellectual' element in Deutero-Isaiah by acknowledging the profoundly spiritual note in his interpretation of vicarious suffering, but it seems that his essential contention in the citation above is justifiable. The recognition that man's 'knowledge of God' in the Old Testament generally involves vastly more than the intellectual aspect of life, need not undermine his point. It will be observed that he puts this stress on Israel's prerogative in a polemical setting in Deutero-Isaiah; Israel stands over against the other nations.

As for the Fourth Gospel, 'knowledge of God' from the human angle is surely one of the outstanding interests, though the noun γνῶσις is avoided; 1^{18} 14^{7} and 17^{3} are representative. It is very probable that polemical concerns were at work in this connexion. Thus W. F. Howard writes: 'The unusually frequent use of the verb γινώσκειν in the Johannine Gospel and Epistles is no doubt due to the Gnostic atmosphere in which the author lived and worked. His purpose was probably to set forth Christianity as the true *Gnosis* while exposing the unsoundness of much that prided itself upon that pretentious name.' [2] Dr. C. H. Dodd has similarly related the Johannine writings to their background, though he considers that in the First Epistle there are 'more unguarded approximations to "Gnosticism," at least in form, than anything to be found in the Fourth Gospel.' [3]

(4) *In Deutero-Isaiah and in the Fourth Gospel, the awareness of a mission of universal scope is more forcibly expressed than in earlier literature, with a clearer apprehension of its consummation through suffering.* The conception of a universal mission recurs persistently in Is 40–55, in such passages as $42^{1-4.\ 6}$ $45^{22.\ 23}$ 49^{6} 52^{10} 52^{13}–53^{12} 54^{5} $55^{4.\ 5}$. It may be succinctly stated in the words of 49^{6}:

> 'Too slight' (he said) 'to raise Jacob's tribes,
> And to restore the survivors of Israel;
> So I give thee a light of nations,
> That my saving work be to earth's end.'
> (H. Wheeler Robinson's tr. in
> *The Cross of the Servant*, 12).[4]

The last two of the Songs of the Servant make it clear that the method by which the Servant's mission is to be discharged is that of willingly accepted, redemptive suffering. As Dr. H. H. Rowley puts it: 'If these four Servant Songs are by the author of Deutero-Isaiah, as seems to the writer most probable, he has travelled far beyond the simple corollary of monotheism in the thought that God is the God of all men.' [5]

Dr. C. R. North puts the point with which we are now concerned thus, in discussing the correspondences and the differences as between the Servant and Christ: 'The essential likeness between the Servant and Jesus lies in this: that whereas prophets like Jeremiah suffered in the course of, or as a result of, their witness, for both the Servant and Jesus suffering is the means whereby they fulfil their mission and bring it to a triumphant conclusion.' [6] He goes on to show how this teaching, as it relates to the Servant, is unique in the Old Testament, without adequate parallel in Hosea, Jeremiah, or Job.

In a similar way, it may be argued that the Fourth Gospel presents with especial emphasis the universal mission of Jesus, and its accomplishment supremely by the Cross. The Lord's death is represented as His 'glorification,' and His entry upon illimitable power and dominion. The passage which narrates the coming of the Greeks,

[1] *Op. cit.*, 248, 9.

[2] *Christianity According to St. John* [1943], 165.

[3] 'The First Epistle of John and the Fourth Gospel' in *Bulletin of the John Rylands Library, Manchester*, April, 1937, p. 153 f. Cf. his *Moffatt New Testament Commentary on the Johannine Epistles*, pp. liii, lv, and the illuminating study of the interweaving of Hebraic and Hellenistic elements in the chapter on 'The Knowledge of God' in *The Interpretation of the Fourth Gospel*, 151–169. See also A. R. George, *Communion with God in the New Testament*, 207 f.

[4] N. H. Snaith suggests that the words 'a light of Gentiles' must be taken in a more restricted sense than that generally given them. They mean 'a light throughout all the Gentile lands,' in the sense that 'the Servant will be a light to guide every Israelite wanderer home.' 'His mission is to gather in all exiles wherever they may be scattered' (in *Studies in Old Testament Prophecy:* Essays Presented to Professor T. H. Robinson, 198). This does not seem to be a convincing interpretation. Dr. Snaith regards Deutero-Isaiah as 'essentially nationalistic in attitude,' and comments: 'He is actually responsible for the narrow and exclusive attitude of post-exilic days. The so-called Universalism of Deutero-Isaiah needs considerable qualification' (*op. cit.*, 191). It is difficult to feel that Dr. Snaith has successfully challenged the more general view of Deutero-Isaiah.

[5] *The Rediscovery of the Old Testament*, 140.

[6] *The Suffering Servant in Deutero-Isaiah* [1948] 208.

and Jesus' response to it (12$^{20-36}$), may be taken as very significant in this connexion. The 'glorification' of the Son of Man by the 'hour' of His death, and His being 'lifted up' from the earth as the means by which He will 'draw all men' unto Himself, are clearly stated (*vv.* 23, 32 in particular). Dr. Ryder Smith has suggested that the combination of the ideas of suffering and triumph in several Johannine contexts is closely similar to that found in the last Servant Song, and continues: 'It can hardly be an accident, therefore, that the Septuagint translation of the Song begins with the words, "Behold, my servant shall understand; he shall be *lifted up* and *glorified* exceedingly" (Is 52^{13}). It seems plain that John had long pondered the Song, and it may confidently be deduced that he identified the Son of Man with the Servant. In another of the Servant Songs, we read: "Thou art my servant; Israel, in whom I will be glorified" (Is 49^{3}; cf. 44^{23}).' [1]

Whether this dependence can be made out or not, the Fourth Gospel certainly seems to go further than the Synoptics in interpreting the death of Jesus not simply as an event which led up to a majestic Divine act of vindication, but as itself a supreme manifestation of 'glory.' The more primitive and simple point of view, which contrasted the shame of the Cross and the triumph of the Resurrection, may be found in the Synoptic Passion-predictions, and in such passages as Ac 2^{36} 3$^{14.\ 15}$ (cf. 1 P 1^{21} for the *Resurrection* as God's 'glorification' of Jesus). But in the Fourth Gospel there is comparatively little emphasis on the ignominy and anguish of the Crucifixion. As Dr. Vincent Taylor has put it: 'In the Fourth Gospel, however, the humiliation of the Cross has practically disappeared; it is no longer a σκάνδαλον, but a shining stairway by which the Son of God ascends to His Father.' [2] In the light of this, it is natural to enquire whether there is any difference of emphasis between John's Resurrection narratives and those of the Synoptic Gospels. Dr. C. H. Dodd has some illuminating comments on this theme in his recent study of the Fourth Gospel. In John's post-Resurrection narratives, he considers that the stress is on the 'quasi-physical' character of the Resurrection, and on 'the renewal of personal relations with the disciples,' rather than on the Divine majesty (as in Mt 28). To understand the narratives in the Fourth Gospel we must 'allow full weight to the Johannine doctrine that Christ is glorified and exalted in His death. This is meant to be understood in the most absolute sense. No higher exaltation, and no brighter glory, is to be conceived than that which Christ attained in His self-oblation, since it is the absolute expression of the divine ἀγάπη.' [3] It is only fair to add that, in the same context, Dodd points out the necessity, for John's thought 'that the entire event, death-and-resurrection together, should happen—*in this world*,' but at the same time he appears to single out the aspect of personal re-union with the disciples as the most prominent facet of the Resurrection, in the Farewell Discourses, as well as in chs. 20 and 21.

In assembling these points of resemblance between Deutero-Isaiah and the Fourth Gospel, one is well aware that there are also very obvious differences between them as types of literature (if it were only for the large element of narrative in John), while the interval between the unknown prophet of the Exile and some of his predecessors is a good deal greater than that which separates the last Gospel from the earliest. The precise nature of their dependence on earlier tradition was probably very different too. It should be remembered, also, that their contribution was not uniformly one of clarification. Both authors, consciously or otherwise, obscured certain important emphases found in earlier writings, and one must admit that there are acute historical problems in the Fourth Gospel, and some fantastic features in Deutero-Isaiah.

But in spite of all the factors which would make more detailed comparison artificial and unconvincing, it seems that there are some outstanding similarities which are of real significance.

[1] *The Bible Doctrine of Salvation* [1941], 300. See also his suggestion, though with some reservations, that John used the word 'paraclete' because of his pondering of Deutero-Isaiah, where the corresponding verb is used frequently in the Septuagint version (*op. cit.*, 301). It should be noted that Jn 12^{38} in any case explicitly quotes Is 53^{1}.

[2] *The Atonement in New Testament Teaching*, 1940, p. 215. Cf. *Jesus and His Sacrifice*, 241, 'In the Fourth Gospel . . . the triumph is immediate.' (See also 246–248 on the Johannine Passion-Sayings with a universal emphasis.) Admittedly in the last Servant Song and in all our Gospels, death and exaltation are closely associated.

[3] *The Interpretation of the Fourth Gospel*, 441.

Literature

CHRISTIAN DOCTRINE

Christian Doctrine, by Professor J. M. Shaw, D.D. (Lutterworth Press; 30s. net), provides an outline of Christian belief in the compass of a single volume of manifest value both to the student of theology and to the general reader. It stands in the succession of Adams Brown's 'Christian Theology in Outline' or John Dickie's 'The Organism of Christian Truth' and will serve the contemporary generation no less successfully than these did its predecessors. The treatment reflects Professor Shaw's twenty-five years' teaching experience in Queen's College, Kingston, Ontario, as well as his insight into the important doctrinal issues of to-day.

The first test of good theological teaching, as Dr. Shaw points out, is the measure in which it is properly religious and not merely academic. It must be comprehensive also in its range, so that no great Christian truth is overlooked, and at the same time well-proportioned, giving to each doctrine its due share of attention. The temptation to over-detailed treatment must be avoided, yet specific questions of present-day interest may demand such fuller treatment as Dr. Shaw provides in appendices, as on 'Differences within the Barthian School,' or 'Recent Discussions on Infant Baptism.'

The problems of range and proportion safely overcome, other perplexing questions appear. How far is an historical treatment desirable within the limits of a single volume? Should there be an attempt to discuss contemporary theological issues at the risk of concealing the traditional forms of the faith? Ought room to be made for apologetical discussion or for the consideration of relevant problems in Christian Ethics? Professor Shaw wisely solves these questions, not by adopting a uniform scheme, but by a flexible variation of method from one subject to another. Doctrines kile man's sinfulness and the Divine redemption, or the Church's ministry, appropriately have a fuller historical treatment than others. Modern discussions are cited particularly in regard to the doctrines of sin and of the life after death. The problem of evil rightly receives apologetic as well as doctrinal consideration, nor are the ethical implications of Christian anthropology in relation to Natural Socialism, Marxist Communism, or the Welfare State ignored.

The greatest difficulty arises in determining the best order of presenting the various parts of the scheme of Christian doctrine. Professor Shaw holds to the traditional sequence, taking up in the five parts of his argument the doctrines of God, man and sin, redemption, the Christian life and life after death. He points out, however, that this involves anticipative reference, as in the elucidation of Trinitarian doctrine, to facts which remain to be dealt with more fully later. Probably no order of treatment can escape this kind of difficulty. One wonders, however, whether a definitely Christological approach might not be more helpful. Belief in Creation, for example, would perhaps be more convincingly stated in the light of, rather than prior to, the discussion of the Incarnation. In the same way, the Christian doctrine of man might be based on the life and teaching of our Lord as alone giving genuine insight into the significance of the anthropology of Genesis.

Originality in actual argument, as distinct from methods of presentation, is not to be looked for in this type of outline. It might, indeed, prove a very real source of dangerous eccentricity. None the less Dr. Shaw time and again gives just sufficient indication of the independent quality of his own thinking to impress the reader, without prejudicing the success of his main task. The chapters on 'The Heart of the Atonement' and on 'The Work of the Risen Christ for our Redemption' are particularly helpful because they so clearly reflect the writer's own personal conviction on these great themes.

If a theological statement is truly religious it will also be truly ecumenical, as Professor Shaw maintains, 'in the sense of expressing the general or universal Christian mind, and not the beliefs merely of one particular section or branch of the Christian Church.' Here again this volume is successful, for there is no contradiction between such ecumenicity and the clear reflection of the author's own theological heritage. Former students of Dr. H. R. Mackintosh, to whom special indebtedness is acknowledged, will recognize the profound influence of Dr. Shaw's first teacher, and will rejoice that it has led in the course of a quarter of a century to the completion of so attractive a presentation of Christian belief.

J. G. Riddell

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2 CORINTHIANS

We find the latest of 'The Torch Bible Commentaries' fresh and stimulating, if we cannot subscribe to all its conclusions. Mr. Richard P. C. Hanson of Nottingham University, who writes on

2 Corinthians (S.C.M.; 6s. 6d. net), is critically orthodox in holding that the Epistle preserves a complete letter of the Apostle plus parts of two others. Chapters 10–13 represent part of the 'Severe Letter' which preceded the 'Joyful Letter' contained in the first nine chapters, and, of course, 6^{14}–7^{1} is the tiny fragment of another (possibly that referred to in 1 Co 5^{9}). Not so critically orthodox is his acceptance of John Knox's highly speculative conclusions about Pauline chronology which leads him to date Paul's first visit to Corinth in 41 or 42 and Second Corinthians to the year 52.

His characterization of the letter as a whole could hardly be bettered: 'The very *anfractuosity* of this letter is valuable; its very brokenness, its lack of smoothness, its glaringly unedited, unscripted state testify to its utter genuineness. Here, broken sharply off, with none of the jagged edges filed down, is a chunk of Paul's life, authentic, uncensored, bewilderingly complicated, but amazingly interesting.' It is in fact 'a dialogue between Paul and the Corinthians overheard by us, in which he assumes their knowledge of all sorts of events which are unknown to us.'

We like, too, his pointed and pithy power of comment, as witness: 'The Holy Spirit is not bound to Holy Orders'; or 'A Christian's conduct is a very good ready-reckoner for determining his relationship to Christ, and a much better one than his religious experience'; or 'Christians will get "pie in the sky" when they die, but not if they have done their best to monopolize "pie" for themselves while they were in the body.' Four excellent notes on the 'interchange of religious experience in Christ,' Body and Soul in Paul's thought, Apostleship, and Paul's idea of the function of religious experience diversify the commentary which tends to be a little scrappy. Some of us would have welcomed fuller treatment of *cruces* like Paul's 'thorn in the flesh' or the apostolic benediction at the end. But these are minor complaints. We are grateful to Mr. Hanson for ninety pages of lucid and lively comment on one of the hardest of Paul's letters.

A. M. Hunter

BARTH'S CHURCH DOGMATICS

As far back as 1936 the first part of the first volume of Barth's great work on Church Dogmatics was published in English translation by Messrs. T. and T. Clark under the title 'The Doctrine of the Word of God.' The translation was done by Professor G. T. Thomson, and it was hoped that he would finish the second part. The War and Dr. Thomson's illness intervened, and we still await the English of any more of Barth's work. A team of scholars, however, of whom Barth cordially approves, are busy on the task for Messrs. T. and T. Clark, and it is hoped that another instalment will be soon available, and that more will follow in due course. Barth has spent over twenty years in his task which brings him at the moment to what it is anticipated will be halfway home. He has already issued no fewer than five thousand, nine hundred and fifty-six closely printed pages in eight volumes. This, and much more, is revealed in Professor Otto Weber's *Karl Barth's Church Dogmatics*: An Introductory Report, translated from the second edition by Professor A. C. Cochrane, the Presbyterian College in Dubuque University, Iowa (Lutterworth Press; 16s. net).

It is obvious that Barth's *magnum opus* is to be of vast dimensions. Anything like so huge a work on Dogmatics has not appeared since the Middle Ages. Why is it on such a scale? Because for one thing it incorporates so great an amount of exegesis of Scriptural passages. For instance, Barth at one place devotes two hundred and seventy-four pages to an exegesis of the first two chapters of Genesis alone. All through, as we should expect, Barth is intensely concerned about Scriptural authority, and his work will be a quarry for homiletical material. Then, too, he embarks on *excursus* in the history of doctrines, and these also are incorporated in the body of the text. Weber's book has the cordial approval of Barth himself who contributes a foreword. So has Professor Cochrane's translation. Barth hails Weber as one who understands him. He complains that he has been the victim of much misunderstanding and misrepresentation. He wishes that before people criticize his views, to which he has no objection, they would make a point of reading what he has actually said instead of repeating the misunderstandings of others. He has, he says, no desire to found a school. 'If there are Barthians, I am no Barthian.' He does not believe that God is 'the wholly other.' He is not a biblicist tinged with quietism. And so on. All he is interested in is the truth; and he puts forward his view of truth for consideration by the ecumenical Church. He does not expect that everybody will agree with him.

Yet perhaps it may be argued that Barth himself may have been a little to blame for *honest* misunderstanding of his views. He is a very difficult writer. One sometimes loses true sight of his view in a tangle of verbiage.

To return, however, to Weber's 'report' which Barth himself calls a 'map' and the cover terms a 'Baedeker through Barth,' it is a very notable achievement to give a sketch of nearly six thousand pages within the brief compass of two hundred and thirty-two pages. No doubt many will be glad

to know what Barth has handled in the volumes at present not available in translation, and they have Barth's own assurance that in the summary by Weber he can recognize himself.

Barth, Weber, and the translator all insist that this little book cannot possibly be taken as a substitute for the original. That, we should think, is obvious. While Barth's line of argument and the development of his work are clearly indicated, a vast amount has had, from the nature of the case, to be omitted. One trusts that this warning will be heeded, and that as volume by volume the translation is issued by Messrs. T. and T. Clark, it will be found that this 'preliminary report' will have whetted the reader's appetite. The book has one serious defect—there is no index, and in a work of this kind, no matter what its size, that is exasperating.

W. D. Niven

N.T. TEXTUAL CRITICISM

For those whose interest in the Textual Criticism of the New Testament does not need to be aroused, this simple and unadorned tale of the monumental labours of one of its great English pioneers and the famous 'Proposals' of another will prove fascinating reading. And no student of the background of religious thought and feeling (which often ran high) in the England of Queen Anne, with its cross-currents of political and personal antagonisms, can afford to miss Canon Adam Fox's carefully documented study, *John Mill and Richard Bentley: A Study of the Textual Criticism of the New Testament 1675–1729* (Blackwell; 25s. net).

It was Scrivener who declared that John Mill found the criticism of the New Testament 'an edifice of wood, and left it marble.' That judgment (Mill's epitaph reads, *in Codicem N. Foederis Scripsit Prolegomena marmore perenniora*) is not entirely biased. The *Novum Testamentum Millii* was virtually a reprint of the Stephanus' text (a mistake Mill himself realized long before his work was complete), and as an edition it was still many removes from the definitive edition it is now the long-term aim to achieve. But against the work of its predecessors, its laborious collation of thousands of variants and its pioneering evaluation of the Fathers and the Versions (Syriac and Arabic compared, however, from their Latin renderings) make it a landmark in the history of the subject.

In relating his account of the work of both Mill and Bentley to their times Canon Fox has brought his subject to life. He has written what must surely remain the definitive life of Mill and his sketch of the religious thought of Queen Anne's England in the controversies with the 'Freethinkers' following the publication of Mill's work is admirable. The familiar story of Bentley's 'Proposals' and his abortive labours is told anew with fresh details; Bentley rendered one great service to textual criticism by rescuing Codex Alexandrinus from the disastrous fire in Ashburnham House in 1731. Had Bentley united Mill's single-minded devotion with his own brilliance of intellect, who can say what the early eighteenth century might have produced? As it is, it is to the 'literally Herculean labours' of the north-countryman John Mill (alias Mills or Milne), the successful Principal of St. Edmund Hall for more than half a century, a man of humble birth, considerable talent, and a very strong mind, that contemporary textual criticism in Oxford was not yet another 'lost cause.' Mill died in 1707, fourteen days after his *magnum opus* appeared.

Matthew Black

SCIENCE AND PHILOSOPHY

Against the possible charge that his title—*Nature, Mind, and Modern Science* (Allen and Unwin; 35s. net)—is over-ambitious, Professor Errol S. Harris defends himself at the outset by a quotation from Locke: '. . . it is ambition enough to be employed as an under-labourer in clearing the ground a little.' The quotation is justified by his claim to be only a pioneer and not a leader, but the amount of labour he has put into this important, though difficult, book is almost overwhelming. He is a born historian of philosophy in its relation to science and religion, and one could wish that he occupied a leading chair of Philosophy in this country, although it would be a pity to deprive South Africa of his services.

Empiricism, especially as involving the correspondence rather than the coherence theory of truth, is his Aunt Sally, and he offers devastating and convincing criticism of the whole tendency. The dualism between mind and matter, emphasized in the revolt against mediaeval authority at the Renaissance and prominently in the seventeenth and eighteenth centuries, is for him the root of all evil, and by the time he reaches modern Logical Positivism, his Aunt Sally is in rags and tatters. He fully persuades us to the acceptance of Collingwood's dictum that empiricism is 'the undischarged bankrupt of modern philosophy.'

But Professor Harris is by no means a reactionary. The main theme of his book is that the salvation of science and philosophy lies in the integrating acceptance of the value of both, through the rehabilitation of idealism without its defects, a recognition that mind is the foundation of reality and that Nature cannot be understood without an understanding of its holistic character. In a masterly review of philosophical systems both

ancient and modern he shows that all the leading philosophers, often despite themselves, have been moving in this direction, and that all modern scientists of any enduring reputation are becoming philosophers of the same general type. If only they had in the past repudiated the inheritance of dualism more quickly and resisted the tendency to make mind a pale ghost within the mechanism of the world; if only Hume had been less easily satisfied with being an 'awful warning,' if Kant had not left us with an unknowable 'thing-in-itself' and Hegel had not been too enamoured of a pale rationalism; if only in more recent times Bradley and Alexander could have shaken hands more cordially with each other—all would have been well.

There are many, including the scientist and the plain man and the bemused philosopher who will be grateful for this book, and those who make the door to scepticism easily opened by denying the possibility of natural religion may discover that they are still in the grip of an outmoded empiricism. The book as a whole supports the optimism of its concluding paragraph—'So far from there being an alienation of science from religion in the modern era, there is and can only be the closest *rapprochement* between them if both scientific and religious concepts are rightly interpreted.'

W. S. URQUHART

Professor Walter Russell Bowie, D.D., has written a very good book entitled simply *Preaching* (Abingdon-Cokesbury Press; $2.75). If a probationer or young minister desires guidance on what to preach and how to preach, his difficulty is which out of a plethora he shall choose, there are already so many good treatments of preaching by men of experience and wisdom. It might seem that there is nothing left for one to say about preaching, and, indeed, it will be difficult to find much to say that has not been frequently said before. On the other hand out of his own rich and varied experience one who like Dr. Bowie has been himself a distinguished exponent of the art will always find some new way of presenting the matter or new illustrations of the points he is making. This the author has done. There are many wise things forcibly and well said in this book, and now and then a flash of humour. We agree entirely with him in his exposition of the falsity of the view often expressed that preaching should be left to those who are experts in that one item of ministerial duty, leaving pastoral care to those specially gifted for that. Dr. Bowie insists, and very rightly, that unless a minister knows his flock with all possible intimacy his preaching will be largely fruitless. That is only one instance of the wise counsel Dr. Bowie has to offer. The book quotes very many other books on preaching and gives exact references, a duty which too many who quote neglect.

Catholicism: Humanist and Democratic, by Mr. Robert Woodfield (James Clarke; 5s. net), is an excellent presentation of Christian doctrine based on a belief in the natural immanence of God in man, an attempt to recapture the theological tendency associated with Frederick Denison Maurice and definitely opposed to recent emphasis on the gulf between the transcendent God and 'natural' man. Mr. Woodfield argues that all Christian theology worthy of the name must interpret the continuous life and experience of the Christian community through the ages, and the Catholic tradition, as he understands it, must include the apprehension of God as the universal life of all things, and more especially the impression made through the revelation of the historical Jesus, who is the expression of the essential humanity of God, the foundation of the Church of Christ, and the promise of the gradual consummation of all things in the establishment of the Kingdom of God, both now and hereafter. Convincingly and very forcibly he destroys the basis which is claimed for the neo-Calvinistic attitude, and leaves us with a faith in humanity which, although it has gone far astray, has never lost its essential affinity with the Divine, and is capable of recovering a sense of the sacramental meaning of reality and of the universality of application to the loving-kindness of God. A very helpful exposition of the doctrine of the Trinity is given, and stress is laid upon the view that the Atonement effects a change, not in the mind of God but in the attitudes and purposes of men. The last chapter, in which it is urged that certain aspects of socialistic economy are definitely deducible from the fundamental truths of Christianity, throws light upon the use of the term 'democratic' in the title. The book is perhaps over-loaded with quotations, but these are deftly woven together, and the result will be most useful for those who are perplexed by rigoristic trends in theology, and cherish the feeling that the deepest truths of Christianity cannot thus be adequately interpreted.

From the Epworth Press come two volumes which have this in common that each is a combination of two smaller volumes. First we have Dr. W. E. Sangster's *The Craft of the Sermon* (9s. 6d. net). This combines his well-known 'Craft of Sermon Construction' and 'Craft of Sermon Illustration.' Each was warmly welcomed by a wide public drawn from many branches of

the Church. We confidently expect that they will in their united form continue to be helpful and valuable to many more. Both parts abound in wisdom, the part on illustration seems to us more valuable because in our opinion it is more needed. Theological students and young ministers will do well to have this volume not on their shelves but on their desk till they have thoroughly assimilated it.

Then we have the Rev. F. Warburton Lewis's *Jesus of Galilee, Saviour of Men* (10s. 6d. net). Mr. Lewis is no more with us. In 1931 he published 'Jesus of Galilee' which was reprinted nine times, and in 1933 came 'Jesus, Saviour of Men' which was reprinted three times. The two are now combined, as Mr. Lewis hoped to do, to form a continuous narrative. The book is a delight to read with its crisp, vivid style and will repay study. It traces the Master's life and teaching from the beginning to the Ascension, and every page has something provocative of thought.

An Approach to Christian Doctrine, edited by the Rev. Greville P. Lewis, B.A., B.D. (Epworth Press; 10s. 6d. net), is a book which is designed to help Methodist preachers in their studies. In it ten writers deal with the great central doctrines of the Christian Faith. In each chapter there is an exposition, three test questions, and an analysis of a sermon of John Wesley. 'Christian Theology,' the book begins, 'is a reasoned statement of what the Christian believes about God, His being, character, and purpose for mankind.' Such a book should be tested by the way it deals with the great things, and there are chapters on Sin, on the Atonement, and on the Church, which are models of what such expositions ought to be. Apart from its general excellence the book is full of good things. 'Merely to hold up to people an ethical ideal may be just about as useful as to tell a cripple that he ought to run a hundred yards in ten seconds; perhaps he ought, but he can't, until he is cured. We need to give to people not only the ethical ideal, but also the means of attaining it, and that drives us straight to Christian doctrine.' At the same time it is wisely said, 'We must ask them to think, but we should not expect them to become theologians before becoming Christians.' 'A true doctrine of providence must be expressed in terms of God's purposes, and not our own.' There is this magnificent definition of the Church: '(*a*) a new people of God, the true Israel, inheriting the promises of the old Israel; (*b*) who acknowledge the redemptive Rule of God by confession of Christ; (*c*) who are committed to a new way of life, with the promise of power to fulfil it; (*d*) who are sent forth to proclaim the Kindgom of God as representatives of Christ.'

This book was written for a limited purpose, but it deserves the widest possible circulation. It would be difficult to find a better book as a basis for a series of doctrinal services, or for instructional Bible Class addresses, or for a series of addresses to those joining the Church for the first time.

The Fellowship: An Expositional and Devotional Study of 1 John, by Guy H. King (Marshall, Morgan and Scott; 7s. 6d. net) expounds the First Epistle of St. John in fourteen chapters. It is a most excellent and a most useful book. It is highly compressed, and written sometimes in a kind of 'telegraphese,' but it is none the worse for that, for it does not do a man's thinking for him but shows him the lines along which he may do his own. Here is the kind of pregnant saying of which this book is full. 'A "witness" is a two-sided being—the one side of him *sees*, the other side of him *shows*; and that is just the dual function that is incumbent upon every true believer.'

The writer of this book has a very decided gift for finding homely and effective analogies. He speaks about the universality of sin. 'A jelly-mould gives its pattern to all its children; if you accidentally drop something into it, and chip the pattern, all the subsequent jellies will bear the mark of the fall. All those who come from Adam carry the stigma of his fall.' He goes on to speak of why sin is so usual. 'Left to ourselves we shall always be liable to take the crooked way, and rarely likely to go straight. We are like the "wood" in the game of bowls; its object will be to lie as close as possible to the little white "jack" —yet, except controlled by the man who knows it, it will always go awry. The explanation is, of course, that inside the big wooden ball there is a piece of metal, the "bias," which always gives it a crooked tendency. The wrong bent is overcome by the counteraction of the expert bowler . . .' Ned Weeks was a man who had no special education and no special gifts, but he did such a day's work for God in Northampton that they gave him a public funeral. As the funeral passed through the streets a stranger asked who the man was for whom there was this demonstration of affection and grief. He was answered in the rough vernacular, 'You see, he was wonderful thick wiv' the Almighty.' Nothing can take the place of 'knowing' God.

Supreme Authority, by the Rev. Norval Geldenhuys, B.A., B.D., Th.M., with a Foreword by Professor Ned B. Stonehouse (Marshall, Morgan and Scott; 10s. 6d. net), has as sub-title 'The Authority of the Lord, His Apostles and the New Testament.' The thesis of this book is that 'the authority of Jesus and of His apostles was of the most basic importance for the beginning and

development of Christianity.' With the truth of the thesis we have no quarrel whatever; it is profoundly true and profoundly important. Of the sincerity of the author we have not the slightest doubt. None the less the book has a number of faults. We mention two only. In the first place, it is very badly printed. We have noticed in the reading of it fifty Greek words wrongly printed; the insertion and omission of accents and breathings is chaotic. As for English misprints—on p. 85 *acknowledge* should be either *acknowledges* or *acknowledged*; on p. 90 in the footnote *Barnabas* should be *Hermas* and *Ireneaus* should be *Irenaeus*. A book so littered with misprints does not begin by inspiring confidence. In the second place, Mr. Geldenhuys proves his thesis by a careful selection of texts. He never deals with those passages in the New Testament whose Christology has a strong subordinationist element, and never with those which, on the face of it, are adoptionist in their Christology. It is not that we think that these passages would upset or invalidate his thesis; we are certain they would not; but to refuse to face them and never to consider them is in itself to weaken the argument and the effect of the argument. This could easily have been a great book, for it has the seeds of greatness in it. We lay it down with real regret that its excellences are marred by its faults.

Most books on Africa look to the past, to the pioneer days of missionary endeavour, or to the vanishing traditions and customs of the Negro tribes. But in *Religion in an African City*, by Geoffrey Parrinder, D.D. (Oxford University Press; 15s. net), we have a new kind of 'field study' and a fascinating one. It is an examination of the many varieties of religion and the numerous churches in Ibadan, Nigeria, the largest African township in the continent.

The old pagan gods are dying. The future lies under the sway of the Crescent or the Cross. Islam reached Ibadan about the same time as Christianity, and to outward appearance, at least, it is the stronger force. The first fervour of missionary zeal having passed, Christians have gone over to the defensive.

Dr. Parrinder describes briefly the various mission Churches at work in Ibadan and also the strange separatist sects that have sprung up. The chapters on 'Worship in churches' and 'Personal religion' are particularly thought-provoking. Where African ministers have copied the white man's way of worship too closely, there is much in the service which is ugly, alien, dull. The writer takes us inside several churches of diverse sects and lets us see and hear what the Yoruba people do and say in their approach to God. As always, with Dr. Parrinder, the writing is lucid, informed, and sympathetic. A book for all missionaries, but a book also for those in any land who sometimes ask themselves if the traditional ways are necessarily the right ways for this day and generation.

An interesting appendix shows how religion permeates the whole of African life. It cites mottoes inscribed over houses, shops, lorries, and taxis in the streets of Ibadan. Over a lorry, 'Hold my hand in the shadow of death, my Lord.' Over a wine and beer store, 'Mercy of the Lord.'

Mr. Whigham Price has the, not too common, gift of talking to children naturally and interestingly. So we welcome *The Man at the Bell* (Presbyterian Bookroom and Independent Press; 5s. net). Most of the talks—thirty in all—will be new to readers of THE EXPOSITORY TIMES though a few have already appeared in this Journal and one is quoted in Virginibus Puerisque this month. The subjects are varied but if you want a story to read or tell on the great days of the Christian Year that need too (nine talks) is met in this volume.

Professor Allan Barr of the U.F. Church of Scotland has produced a booklet entitled *The Ecumenical Church and the Ecumenical State* (Scottish Voluntary Churches Association; 1s. net), which gives first a clear historical sketch, noting the parallel world Empire and world Church possibilities under Constantine and Charlemagne, later the parallel Church and State nationalisms of the Reformation period, and then the recent U.N.O. and ecclesiastical W.C.C., both institutions concerned for unity and influencing one another in this connexion at every stage. In discussing the present, the writer insists that the oneness of the human race must attain institutional expression if peace is to ensue. The present political tensions, rival ideologies, the unity in variety of the British Commonwealth, reveal the difficulties. The political diversity affects the Church, which has a similar feeling as to the need for unity, and Amsterdam with all its limitations shadows forth at least federal cohesion. The final section deals with future prospects in both departments, discusses the impracticability of a world-government and the corresponding difficulty on the religious side, a closer federal relationship being set forth as alone possible, the institutional side of the Church being admittedly not the only concern. Both Church and State should pursue liberty, equality, fraternity. The analogy which the author works out between organization and ideas in the political and ecclesiastical spheres, but which he would not of course wish to press too hard, deserves the attention he calls to it.

Christology and History

An Issue in the Entmythologisierung Controversy

By Professor Ian Henderson, D.D., The University of Glasgow

In his recent contribution to the *Entmythologisierung* controversy, Professor Karl Barth suggests [1] that in Professor Bultmann's theology the Christology is absorbed into the soteriology. 'Its only importance is to give to the soteriology a "historical" character.' The dominant concern of Bultmann's interpretation of Christianity is our transition from an inauthentic existence to an authentic one, from life without God to life with Him. 'What if Jesus Christ Himself in this teaching is only allowed to be that dark figure on the periphery without significance of His own and only allowed to become "significant" by entering into the Kerugma and winning obedience from its hearers?' [2] The last citation is in the form of a question and that fact and the very title of the essay indicate a certain tentativeness in Barth's assessment of Bultmann. But there is no doubt about his uneasiness here. Barth is not unsympathetic to a soteriological emphasis. There will, he considers, always be a place in Christianity for the position which finds classical expression in the words of Melanchthon, '*hoc est Christum cognoscere—beneficia eius cognoscere.*' But what he finds in Bultmann's theology is an over-emphasis in which soteriology usurps the place that should belong to Christology. Barth quotes a sentence in which Bultmann says of the Crucifixion, 'it is not the saving event (*Heilsereignis*) because it is the Cross of Christ, rather is it the Cross of Christ because it is the saving event.' [3] Barth agrees that all his questionings may arise from his misunderstanding of that sentence. But in the lack of an interpretation of it by its author, he is constrained to give expression to them.

The issue which these passages raise is whether, in the nature of the case, a demythologized interpretation of Christianity can leave room for a Christology. On such an interpretation faith gives me a new understanding of my own existence. What kind of statements, if any, does it allow me to make about the person of Christ? At the very outset it can be said that it does not allow me to make the kind of statement which is made in the traditional creeds. Bultmann ascribes the kind of thinking which went to the making, *e.g.*, of the formulae of Nicaea or Chalcedon to the Greek tradition.[4] For it—and this holds of the thinking of the heretics as well as of the orthodox—is thinking about the φύσις, the nature of Christ. Within the New Testament itself, a knowledge of the nature of Christ unaccompanied by a knowledge of myself is to be found in the knowledge of or belief in Jesus which is possessed by the evil spirits in St. Mark's Gospel or by the demons in the Epistle of James. But for the rest, the pronouncements which the New Testament makes about Jesus are, Bultmann claims, not about His nature but about His significance (*Bedeutsamkeit*), *i.e.*, about what God says to me through Him.

That such are Bultmann's views would seem to follow from the important essay in which he discusses the Christological confession of the Œcumenical Council. But the ancient creeds are naturally not his main theme there, and so it is as well to adduce what has been said about them by one who in the *Entmythologisierung* controversy has aligned himself with Bultmann, namely Professor Gogarten. In his contribution to the controversy, Gogarten [5] claims that the Christology of the ancient creeds is stated in terms of what he calls a metaphysical as distinct from a historical view of the universe. That is, its problems are worked out in terms of general concepts of the nature of God and of man. History takes place within the metaphysical structure which these natures go to constitute and from them alone it receives its meaning and significance. It is not surprising that the Christology of the period is worked out in terms of what were taken to be the most ultimate factors in the universe. It is arrived at through reflection on the relation of these two natures to each other and is thus stated in metaphysical rather than historical terms.

Gogarten does not of course deny that through the Old and New Testaments the influence of the historical has entered into the early and mediæval Catholic attitude to life. Yet he is inclined to find that influence a strictly limited one. A drama is enacted but it is a drama of human nature, not of the individual. The drama of the individual, his life and his death, only acquire significance in so far as they are caught up in the drama of the redemption of human nature by divine nature. Gogarten quotes Groethuysen as saying the life and death of mediæval man 'is not *his* life, not *his* death, it is nothing of his own

[1] Rudolf Bultmann, *Ein Versuch, ihn zu verstehen*, 18.
[2] *Op. cit.*, 18. [3] *Kerugma und Mythus*, i. 50.
[4] *Glauben und Verstehen*, ii. 252.
[5] *Entmythologisierung und Kirche*, 21.

but a life and death of all, only significant when the man feels himself member of a society united by a common destiny.'[1] There is a place for the historical here—more, for instance, than in the view that death is a fitting oneself into the natural rhythm of growth and decay or that it is a release into the timeless world of Platonic forms, which Bultmann notes as two of the characteristic Greek attitudes toward death.[2] But the historical is still limited and conditioned by the metaphysical.

If we ask why the kind of statement about the relation between God and man in Christ that is found in the ancient creeds should not commend itself to Bultmann and those who think like him, several reasons can be suggested. On the exegetical level, Bultmann considers that the expression ' Son of God,' when found in primitive Christianity simply has the sense of an oriental royal title.[3] To interpret it as implying the possession of a divine quality in the metaphysical sense, as is done admittedly as early as the Epistle to the Hebrews, is to misinterpret it. Then it seems to be Bultmann's consistently held opinion that when God and man come together they do so in meeting (*Begegnung*) and not in a union of two natures. To use the latter phrase of man, and still more of God, would seem to imply that the categories applicable to inanimate objects can be used also to describe the living. And that is precisely what Heidegger —whose influence on Bultmann is by no means negligible—warns his readers against. It might also be argued that the very notion of a timeless human nature with which the divine could be united in itself implies that man has his true being outside the concrete, actual meetings and decisions of life. And that is something which Bultmann would certainly not accept.[4]

On a different level, Gogarten, at any rate, would seem to argue that there can be no return to the ancient credal statements because contemporary Christianity must express itself in terms of a historical rather than a metaphysical approach to the universe. It must do so not because the historical approach is that of modern man—though that is true enough—but because that approach has its origin in the Bible,[5] and in the Christian faith itself.

This last position is important enough but unfortunately the argument by which Gogarten reaches it is—to one reader, at any rate—not entirely clear. I hope I do not misrepresent him if I say that it seems to me a development of a position reached by Bultmann in the course of the sustained and careful analysis of the Pauline anthropology which forms the heart of his *Theologie des Neuen Testaments*, i. Readers of that work will remember the view put forward that man's worship of the creature rather than the Creator takes the form of his attempt to find his security in, and to build his life upon, what is visible and what is at his own disposal, *e.g.*, his achievements under the Law. The tragic consequence is that a dichotomy arises within the self, and man, unable to do what he wills to do, feels himself at the mercy of demonic forces which have invaded his very self. Release comes when man, through the revelation in Christ, decides to cast himself on the God Who is unseen and outside his control. When that decision is made, the demonic forces lose their hold on man and are seen by him to be no gods but themselves called into being by his own sinful decision to worship the creature rather than the Creator.

I have given in very general terms an account of Bultmann's interpretation of part of the Pauline anthropology. Gogarten, it seems to me, accepting it, goes on to point out that according to it, acceptance of the Christian faith must have brought man an immeasurely increased sense of freedom in the world and indeed, of responsibility for it. Not only are the demons, these tyrants over man's will, robbed of their power; their very existence is seen to have been the result of man's decision to worship the creature. That decision has had an effect on the world too. As a result of man's decision to worship it rather than God, it, the creaturely, is subjected to vanity.[6]

Thus, on this view, for a man to attain to Christian faith, and so to be able to demythologize the demons, means that he cannot but have a heightened sense of his responsibility for the world. And something like such a sense, according to Gogarten, lies at the heart of modern man's historical approach to the universe.

Gogarten has certainly introduced a note of piquancy into the *Entmythologisierung* controversy. For one of the main criticisms of Bultmann hitherto has been that he has not done justice to the historical element in Christianity. So able a thinker as Professor Thielicke has seen fit to mention the view that on Bultmann's demythologized interpretation of Christianity, nothing happens but consciousness. This has become so much an accepted interpretation of Bultmann, that sometimes other writers have felt themselves constrained to find reasons for his neglect of the historical. It has been argued, for instance, that it is Bultmann's inability, as a New Testament critic, to say much about the life of Jesus, which

[1] Quoted in *Entmythologisierung und Kirche*, 20, 21.
[2] Cf. *Glauben und Verstehen*, ii. 64.
[3] *Glauben und Verstehen*, ii. 249.
[4] Cf. *Glauben und Verstehen*, ii. 73.
[5] Cf. *Entmythologisierung und Kirche*, 10.
[6] Cf. *Entmythologisierung und Kirche*, 25.

has, as it were, led him in his general thought to make a theological virtue of historical necessity.[1] Now, on top of all this, comes Gogarten's carefully argued contention that one of the main *motifs* of Bultmann's thought has been to do justice to the historical.

There is a paradox here. The solution to it, as Gogarten himself points out, is that Bultmann and his critics are working with two different views of the historical. Consideration of the rival views would take us beyond the scope of the present paper. It may be, as Gogarten argues, that Bultmann's critics who insist upon an 'objectively' historical are showing their uncritical acceptance of a subject-object category that is relatively recent and indeed Cartesian. But it would be hardly fair to scrutinize the pedigree of the one view of the historical without taking a look at that of the other. And not much has as yet been published about the background to Bultmann's conception of the historical.[2] But one may venture the prophecy that once the two conceptions of the historical are examined, more light will be thrown on the vexed question of Bultmann's attitude towards the Resurrection.

[1] Cf. Professor Donald Baillie's interesting discussion of Bultmann in *God was in Christ*.

[2] A valuable treatment of this theme is to be found in a MS. which my colleague, the Rev. John Macquarrie, has written but not yet published.

Important and Influential Foreign Books

Cullmann's 'Christ and Time'

By the Reverend C. K. Barrett, B.D., The University, Durham

My main task in this article must be to set out what Dr. Cullmann says in this important book.[1] It is divided into an Introduction and four parts. Of the Introduction all that need be noted here is the observation that 'the unique element in the Christian conception of time . . . is of a twofold character. . . . In the first place, salvation is bound to a *continuous time process* which embraces past, present, and future. . . . In the second place, . . . all points of this redemptive line are related to the *one historical fact* at the mid-point . . . the death and resurrection of Jesus Christ' (32f.). This continuous line, and this mid-point, furnish the themes of the first and second parts of the book.

Part I is headed, 'The Continuous Redemptive Line,' with the sub-title *οἰκονομία*, since the 'line' is a figurative description of the dispensation, or administration, in terms of which God works out His redemptive purpose for the world. This is the longest part of the book, and demands careful consideration. It is first laid down that the basic category of primitive Christian thought is not the 'spatial contrast between the Here and the Beyond' but the 'time distinction between Formerly and Now and Then' (p. 37). This is brought out by the New Testament use of the various words for time, and especially of *καιρός*. 'In the past, the present, and the future there are special divine *kairoi*, by the joining of which the redemptive line arises' (p. 43). The word *αἰών* means at most endless time, not eternity in the Platonic sense, and it thus appears that neither is time in itself hostile to God, nor can Christian salvation be described as the invasion of time by eternity. Time is a proper and central element in the biblical revelation, and is to be represented as an 'upward sloping line,'[2] with beginning (*ἀρχή*) and end (*τέλος*). Thus biblical thought may be contrasted with Hellenistic, where time is characteristically conceived as cyclic. The definition of biblical time is further sharpened by a discussion of the relation between time and eternity. In the Bible there is no qualitative distinction between the two; eternity is simply endless time. There is nothing 'before' or 'after' time; the 'age to come' lies in a real future, and itself extends infinitely into future time. Even 1 Co 15^{28}, which looks beyond the victory of Christ to the promise that God shall be 'all in all' is located within a temporally conceived process.[3]

There exists, then, a continuous process, beginning before creation and continuing to an 'end.' Of this process God remains the Lord, knowing and determining the whole. No creature shares His power or knowledge. The virtue, even the faith, of men, cannot hasten the end, nor can their wickedness or disobedience delay it. It is true that God enables men to see, through the event of Jesus Christ, how this mid-point controls the whole process, and that He permits them to 'taste the powers of the future world' (He 6^{5}), but this

[1] The most valuable review of this book known to me is by R. Bultmann, *Theologische Literaturzeitung*, lxxiii. [1948], 659–666.

[2] I do not know why the line should be described as 'upward sloping'; Cullmann certainly does not mean to describe a meliorative view of progress.

[3] Exactly how this fits the statement that the 'upward sloping line' of time has a beginning and an end is not clear to me.

gives them no independent authority over time like His. It is however true that God has, in a sense, committed Himself in history, since the death and resurrection of Jesus now constitute the decisive mid-point of time. Here we can see the difference between the Jewish and Christian conceptions of time. Each is linear, and each has a mid-point. But in Judaism the mid-point lies in the future; it is the time of the Parousia of the Messiah. In Christianity the mid-point lies in the past; it was reached on the first Easter Day. Judaism and Christianity share a threefold division of time; there is the period before creation, that between creation and the Parousia, and that after the Parousia. In Judaism, the mid-point coincides with the division between the second and third periods; in Christianity, it falls within the second. Herein lies the absolute uniqueness of the New Testament, and, according to Dr. Cullmann, the key to all New Testament theology. 'The entire New Testament, including the Synoptic Gospels, holds the view that the mid-point of time no longer lies in the future but in the past, or in the present for Jesus and the apostles' (p. 83). This conviction was shared by Jesus Himself, and it follows that in the faith of the early Church 'the primary thing is not the eschatological expectation, but this conviction concerning the resurrection' (p. 85). It follows further that the delay of the Parousia could not have the far-reaching effect upon Christian life and doctrine which some have ascribed to it. Moreover, while it may be possible to give a 'metaphysical sense' to eschatology this cannot be done to a mid-point which, though it can be apprehended as the mid-point only by faith, is nevertheless 'conceived primarily in a chronological manner' (p. 92).

Two more points in Part I must be briefly brought out. The first relates to the manifestly non-historical elements that are contained within the biblical 'history.' Such 'myths' or 'sagas' certainly exist, but, though fictitious, they are regularly expressed in historical, temporal, terms. Thus it is doubtless true that no man 'Adam' ever existed; yet Adam is represented in the biblical scheme in strictly historical terms. Further, these non-historical parts of the Bible share with the historical parts the common property of being 'prophecy,' a declaration of the meaning of the historical process. The former are only prophecy, the latter a kind of prophecy related to verifiable historical events. 'The Primitive Christian understanding of the history of salvation is correctly understood only when we see that in it history and myth are thoroughly and essentially bound together,[1] and that they are both to be brought together, on the one side by the common denominator of prophecy and on the other by the common denominator of development in time' (p. 106).

The second point to be mentioned here is the contention that the whole historical redemptive process is essentially Christocentric. This is true both in that it was from the Christ-event that primitive Christian thought moved outward to understand the whole process, and also in that the process itself developed—and develops—by way of contraction and expansion; contraction first through divine election, till of mankind, the chosen people and the remnant only the Messiah remains, and expansion through representation, for after the divine purpose has been concentrated into the single figure of Christ crucified it reaches out to include the body of Christ, the Church.[2]

Part I thus surveys the redemptive process as a continuous whole. Part II expounds 'The Unique Character of the Redemptive Epochs,' and bears the sub-title ἐφάπαξ (once for all). The uniqueness of the mid-point is too evident to require laboured exposition, though Docetism, both ancient and modern, has sought to remove its offence. But, by virtue of their relation to the mid-point, both the past and the future stages of redemptive history also have a uniqueness of their own. The uniqueness of the Old Testament, which records the past stages of redemptive history, does not consist in that it says the same things as the New Testament, only in riddles, but in the fact that it is the unique preparation for the fulfilment that is found in the New Testament. In fact, the movement is circular. 'The Christ-event at the mid-point . . . is on its part illuminated by the Old Testament preparation, after this preparation has first received its light from that very mid-point' (p. 137). The relation of the future to the mid-point is handled briefly, and the reader receives the impression that Dr. Cullmann has some difficulty in saying precisely wherein the uniqueness of the future lies. 'The new thing that the final completion adds to the already reached decision consists in the fact that the Spirit, which in a preliminary way, in baptism, lays hold only of the inner man, now creates anew the whole of matter which has fallen into the state of sinful flesh' (p. 141 f.).

'The present stage of redemptive history and its relation to the Christ-event at the mid-point' are discussed at much greater length. The unique significance of the present is constituted by the dialectic of past and future in which it stands; the primitive Church was aware that it was itself an instrument of the redemptive history. Here

[1] It will be seen at once that this view runs counter to any attempt to 'demythologize' the New Testament.

[2] It is surprising that Cullmann does not notice that he has here been almost completely anticipated by T. W. Manson.

Dr. Cullmann breaks off to ask whether Jesus Himself expected an intermediate period between His death and the Parousia. The answer is Yes, and it is 'of no import' (p. 150) that both He and the early Church believed that the interim would be very much shorter than it has already proved to be. The interim is the scene of Christ's Lordship, and 'the spatial centre of this Lordship is the Church, which constitutes his Body upon earth' (p. 151).[1] It is this present rule of Christ, rather than anything in the future, that dominates primitive Christian thought, but the life of the Church already manifests 'preliminary signs' (p. 156) of the end. In particular, the missionary preaching is such a sign; and this preaching supplies the unique character of the present. The gospel must be preached to all (not necessarily accepted by all) before the end can come. Thus 'the Church was conscious that every day it was carrying forward the divine redemptive history' (p. 167). Does this mean that the Church at all periods of its history enjoys a uniform divine authority? This is, in effect, the old question of the relation between Scripture and tradition, and Dr. Cullmann's answer is that Scripture, the apostolic testimony, itself belongs to the mid-point; it is therefore of unique authority, and can no more be rivalled by tradition than the function of the apostles as eye-witnesses can be transmitted to successors.

Parts III and IV, though full of interesting material, must be treated quite briefly. Part III (Redemptive History and the General Course of World Events) is essentially a working out of the theme of the Lordship of Christ. By the principle of representation, the narrow concentration of the redemptive line becomes in fact universalistic. 'In the three decisive stages of the Christ-line of salvation the general process is drawn into the redemptive process. It is so in Creation: everything is created through Christ. It is so in Christ's death and resurrection: everything is reconciled through him. It is so in the eschatological completion: everything is subjected to God, who is all in all' (p. 179). One of the most interesting conclusions drawn from this general proposition is that regarding the State. Dr. Cullmann believes that 'the late Jewish teaching concerning the angels, and especially concerning the angels of the peoples,' belongs 'to the solid content of faith in the New Testament' (p. 192). It is referred to in 1 Co 2^8, and in Ro $13^{1ff.}$, where the ἐξουσίαι are not the State itself but the angelic powers which stand behind it. These powers have now been subjected to the Lordship of Christ, and it therefore follows that the State occupies a position of positive significance in the divine order. 'State and Church both belong in the Kingdom of Christ, and yet not in the same way, since only the Church knows it, while the State, in so far as it is a pagan State, does not know it' (p. 204).

In Part IV Dr. Cullmann shows how the process which hitherto has been described in broad terms affects the individual. Though the divine plan of salvation is universal in its scope it makes a personal claim upon each one and determines his life. When this fact is considered in relation to the past it means election, and justification, which is 'the application of the redemptive process to the individual. . . . *The connecting link is faith.* Faith in the New Testament sense means to be convinced of the fact that this entire happening takes place *for me*, that Christ died on the cross for me, that for me also this central event represents the mid-point' (p. 219). In the present the same fact means the gift of the Spirit, and the commandment of God. Through the gift of the Spirit not the apostles only but every one who has received his own *charisma*, however humble, has his place within the redemptive history. The imperative which determines Christian ethics is based upon an indicative, and this indicative, though variously expressed, is most simply and fundamentally the confession *Kyrios Christos*, Christ rules as Lord. 'No new commandment is set up, but the old and long-known commandment is to be fulfilled, that is, radically observed on the basis of that indicative. . . . The New Testament ethic is *an ethic of redemptive history* in the sense also that it applies to the Old Testament commandments the idea of the "fulfilment" of the times' (p. 226). The future means resurrection; but the resurrection, and the bestowal of a 'spiritual body,' do not take place at death, but only 'at the end of the days' (p. 237). The dead do not lose the Holy Spirit, who has been given to them in life, and indeed are 'with Christ,' but for them the tension between present and future still exists (Rev 6^{10}). Whether this tension ceases at the Parousia Dr. Cullmann does not explicitly say.

I hope that this all-too-brief summary has left in no doubt the fact that this is a book of great learning, acuteness, and importance, for the little space that remains in this article must be devoted to criticism of it. It will be possible only to raise, and not to pursue, a few points where it seems that further discussion is desirable.

(1) The interpretation placed by Dr. Cullmann upon biblical texts is not always the most probable. For example, 2 Th $2^{6.7}$ (τὸ κατέχον, ὁ κατέχων) has often been taken to refer directly to the Roman State; Dr. Cullman denies this reference, believing that Paul refers to the Church's missionary preaching. It seems however very unlikely that in 2 Th

[1] This seems to contradict the New Testament belief that Christ is now at the 'right hand of God.'

the missionary preaching, which elsewhere (as Dr. Cullmann shows) hastens forward the time of the End, can be 'that which retards'; and ὁ κατέχων (masculine) can scarcely be the apostle, since ὁ κατέχων is to be taken away (ἐκ μέσου γένηται) whereas the apostle plainly expects to be among those who survive to the Parousia (1 Th 4^{15}). There are times when Dr. Cullmann's guidance must be followed with caution.

(2) The reader is sometimes left with the impression that historical problems have been made to appear simpler than they really are. Thus, after an admirable discussion of the significance in the redemptive history of the missionary preaching, Dr. Cullmann says (in a passage already quoted) that the primitive Church 'was conscious that every day it was carrying forward the divine redemptive history' (p. 167). But was the most primitive Church, in the days immediately after the resurrection, conscious of this? Was it from the beginning aware of a mission? Was it not rather with the greatest difficulty that Stephen, Paul, and others induced the Church to undertake a general mission? If these are questions which it is necessary to take seriously, there are others to follow them. These earliest Christians knew better than we what Jesus had said. Did He foretell an interim between His death and the Parousia? If He did, why were they so unprepared for the interval when it came? Dr. Cullmann is of course as well aware of these questions as anyone, and alludes to them in his book; but not every reader will be satisfied by his treatment.

(3) The last observation leads to the most fundamental criticism of the book. Dr. Cullmann over-emphasizes the 'mid-point' of history at the expense of the end. To say this is not to deny that, in the New Testament, the life, death, and resurrection of Jesus are of central importance, but merely to restore the uniform New Testament emphasis upon the future coming of the kingdom of God in power (*e.g.*, Mk 9^{1}), the manifest appearing of the Son of man (*e.g.*, Mk 13^{26}, 14^{62}), the day in which God will judge the things that now are hidden (Ro 2^{16}), the 'last day' when those who believe will be raised up (Jn 6^{40}), the shaking and removal of all that can be shaken (He 12^{27}), and the ultimate submission of Christ to the Father that God may be 'all in all' (1 Co 15^{28}).[1] It may or may not be true[2] that the earliest Christian confessions spoke only of the present, not the future, and that *Maranatha* (Our Lord, come!) was prayer, not confession (p. 152); but we are surely justified here in invoking the principle, *lex orandi, lex credendi*. The importance of the present rule of Christ cannot be denied;[3] but He Himself will not be fully known, and the existence of Christians themselves will not be fully understood, until the End (*e.g.*, Col 3^{4}, 1 Jn 3^{2}).

(4) It follows that the 'postponement of the Parousia' is to be treated far more seriously than in this book. At one point Dr. Cullmann himself almost admits this. 'If the later Church has lost so much in vitality . . . this is connected with the fact that this consciousness of standing as a Church in redemptive history's quite definite plan, and of being on the way from the resurrection to the Parousia, has been lost or in any case greatly weakened' (p. 144). Of course this consciousness was lost or weakened—when the expected Parousia did not take place! The origins of Christian theology do not lie simply in the postponement of the Parousia, but they are at least in part to be found in the Church's attempt to deal with the problem of maintaining in new formulations the tension of natural and supernatural which was first expressed in terms of present and future.[4]

(5) Finally we may inquire into the relation between the characteristic Christian tension to which I have just referred, and the language in which it is expressed. Not every reader will be easily satisfied with the 'beginning' and 'end' of Dr. Cullmann's line, with a Creation and a Parousia marked as points in a rectilinear temporal process; or, for example, with the notion of angels as guardians or patrons of the nations. These mythological terms symbolize important truths; but must we accept the symbols along with the truth? And what of the other kinds of symbolism found in the New Testament, for example, the employment of gnostic language? Does not the New Testament itself encourage us along the path of 'demythologizing?' I cannot but feel that we have to travel much further in this direction than Dr. Cullmann takes us.

That these, and other questions, clamour for further discussion is no weakness, but a very great virtue, in Dr. Cullmann's book. He has done much to provoke, and has contributed substantially to, a fruitful conversation about New Testament theology, and in this conversation his voice is one which will always command the most respectful attention.

[1] Another way of expressing this criticism would be to say that ultimately the New Testament is not Christocentric, but theocentric.

[2] Cullmann here relies upon his *Die ersten christlichen Glaubensbekenntnisse* [1943], which cannot be discussed in this article.

[3] Though Cullmann overstates the case (*e.g.*, p. 153); it is not true that 'all enemies are subject to him'—Christ rules until they are (1 Co 15^{25}).

[4] I have discussed this point at greater length in *Journal of Theological Studies*, new series i. [1950] 1–5; *Scottish Journal of Theology*, vi. [1953] 235–243; *Zeitschrift für systematische Theologie*, xxii. [1953–4] 260–267.

In the Study

Virginibus Puerisque

The Grace of Our Lord Jesus Christ

By the Reverend Helen E. Woods, B.D., St. Andrews

'The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus.'—1 Co 16[23. 24].

I want you to imagine that you have had a teacher who has now gone away to South Africa. One morning when you come to school your present teacher says to the class, 'There's a letter to you all from Miss M. who went to Africa. Shall I read it to you?' With one voice and in tones of heart-felt longing you all answer, 'Oh, yes, Miss,' because you are sure that a letter will be much more interesting than long division or decimals.

So you sit back and listen to the letter. But what's this? 'I hope David has got over the bad habit of biting his nails.' 'I hear that even yet Mary has not learnt to tell the truth.' 'For any sake don't chatter in class as you used to do, but listen to your teacher.' 'Be sure to do your home-work. It's just silly to expect your teacher to get your lessons into you if you do no work yourselves.'

As this goes on you look at one another and murmur, 'Now that she is so far away, she might have forgotten our faults and remembered only our good points!'

Or do you think you might say to your teacher, 'We are so pleased to have this letter that we should like to stay in after school hours and make copies of it, so that all the other classes may have one too?' I am afraid you would have no such desire.

Yet, nineteen hundred years ago, St. Paul wrote letters somewhat like that to Christians in Corinth and Philippi and other places, and, so far from being annoyed because he rebuked them, they kept the letters most carefully, cherishing them as their greatest treasure.

Here are some of the things he said: 'I hear you are dividing yourself up into gangs. You must stop that.' 'They tell me you are greedy when you meet for the love-feasts, each thinking only of himself, forgetting that it is the Lord's feast and that He has bidden you to love one another. This will never do. You must share with one another if you are to be Christ's people.' 'Don't chatter in church. The women especially must get over this bad habit.' 'I beg Euodia and Syntyche to stop quarrelling and make friends.'

Don't you think it was rather wonderful that the people who received these letters were so thrilled with them that they read them over and over again, made copies of them when the first were worn out, and took such good care of them that we have them to this day?

That was not all. The first Christians could have been killed for having these letters in their possession. We might feel that, if they had had any sense, like the people in the detective stories they would have burned each dangerous document as soon as they had read it. The Romans might think it was a suspicious circumstance that a crowd of people, mostly very poor, should be gathered together, but if the soldiers were in a merciful mood and there was no solid evidence against them, they might let them off with a warning. Documents like St. Paul's letters, full of the Name of Jesus, would seal their fate. Don't you think those first Christians might easily have said, 'Let's burn the letter'?

But they didn't, and it was because they loved St. Paul, and what made them love him was the grace of our Lord Jesus Christ. Every Sunday you hear these words and perhaps they don't mean much to you. Here is one thing that they mean. It was the grace of our Lord Jesus Christ that made St. Paul, a Jew, love the people of Corinth, who were foreigners and mostly ignorant and rather naughty, and it was the same grace that made *them* love St. Paul; made them ready to take risks for love of him and the Lord whom he served; and helped them to be good and filled their hearts with joy.

The Lord Jesus, who gave His grace to St. Paul, and through him to all the world, will give His grace to us if we ask Him. Then we shall have far more love and courage and joy than we have ever had before.

The Old Steam-rollers

By the Reverend A. Whigham Price [1]

'Prepare ye the way of the Lord, make straight in the desert a highway for our God . . . every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.'—Is 40[3. 4].

Every one, however young, has probably heard about the heroic defence of Malta in the last war—the tiny island in the Mediterranean which held out against the enemy, and was awarded the George Cross by the King as a result. I was reading a

[1] This is from Mr. Whigham Price's new book, *The Man at the Bell*. It is reviewed in the Literature section.

book the other day which described that time when Malta was all on its own, and refused to surrender, even though the odds were against it. The book was by the man who was air commander in Malta all through these anxious and heroic days: he writes in one chapter about 'the most precious possessions we had at that time.' What do you think they were? Guns? Planes? Men? Ships? Air-raid shelters? All these things are important in a siege: but it was not any of these which he had in mind. The island's most precious possession was *three very old steam-rollers*.

How was that? Well, the airfields were always getting bombed by enemy planes: this meant that great big holes were always appearing on the air-strips, so that planes couldn't land. The garrison hadn't got much in the way of materials for mending these holes, but they managed somehow to fill them with old rubbish. But to fill them in wasn't enough: as long as there was a series of big bumps on the airstrip, planes still couldn't land with safety—for a big bump is nearly as dangerous to an aeroplane as a big hole. This was where the three very ancient steam-rollers came in: they smoothed these bumps out, and made the landing ground flat again, so that planes could land without crashing.

A lot can be done by the plodders in this world: the clever people—the racing cars, so to speak, streamlined and quick in the uptake—are very useful, but there are some important jobs they can't do. For those jobs you need a steam-roller—a bit slow and not much to look at, but quite invaluable. It's not always the clever people who are most useful to God: our Lord chose twelve disciples—and, of those twelve, four were fishermen. I wonder if you'd have had *any* fishermen in your team—much less four of them! But our Lord picked them out because fishing is the sort of job that breeds strong men who have a lot of courage and patience and determination, and who aren't easily put off by difficulties. There is a place for *every one* in God's army—a place for the brilliant people, but a place also for the human steam-rollers, the slow, reliable folk who smooth the rough places, flatten out the bumps, and, by 'making a highway for our God, prepare the way of the Lord.'

The Christian Year

FIFTEENTH SUNDAY AFTER TRINITY

Experience, Steadfast and Unmovable

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'None of these things move me.'—Ac 20[24].

Most of us are not very good at saying good-bye gracefully. We are apt to be so moved that we become awkward, gauche, and tongue-tied. Think of some of the war-time good-byes, the artificial gaiety of the last meal at home, the sense of strain and stress, the repeated empty platitudes . . . 'You'll be sure and write' . . . the hurried handshakes or perfunctory embraces in a dimly lit station. It is still more difficult when such a good-bye bears the unmistakable air of finality. Now, here is a man who is saying such a good-bye and doing it most graciously. He is deeply moved, yet he is finding the right words. He is in no doubt as to the finality of it all, for he says in so many words, 'Ye shall see my face no more.' Yet he declares with quiet conviction 'None of these things move me.' It is good to remember that there are certain elements in Christian experience that stand unmovable amid all the tides and currents of memory and regret, hope and fear, all the sadness of farewell. To all of us, sooner or later, come these times of farewell. Some are happy, positive, forward-looking, like leav ng school and going out into the world. Others have an atmosphere of giving-up, like a missionary retiring from the field after long and sacrificial service. When such occasions come, what are the elements in Christian experience that stand like a rock in the swirling tide, steadfast and unmovable?

There is *the sense of a purpose that has been served*. 'None of these things move me,' says Paul, 'that I might finish my course.' It is a picture from the running-track. There are the runners on their marks, there are the lanes marked out, there in the distance is the finishing-tape, in a moment each man must run the race that is set before him. Perhaps Paul thought of life rather as a Marathon, that calls for long and unremitting effort. One thinks of Eric Liddell in the famous four hundred and forty yards race when he had been fouled and sent spinning, stumbling off the track, somehow picking himself up, starting to run again, making up on the runners who had left him behind, making a last superhuman effort, winning the race in which he had no chance, then falling unconscious for half an hour. And the same man, twenty years later, dying of a tumour on the brain in a Japanese P.o.W. camp. Just as he slipped into the last merciful unconsciousness, did he say to himself 'I have finished my course'? It is a good way to think of life. You are leaving school. Why were you there at all? To train and prepare yourself for life as well as for earning a living, to be grounded in knowledge and to develop character, to learn the art of living together with other people, to form your ideas and ideals. If you have done these things the purpose is served. You were a missionary in Africa for nearly forty years. Why were you there at all? Like Paul to 'testify the

gospel of the grace of God.' If you have done that by word and deed and the influence you unconsciously exerted, the purpose is served. Or you are parents whose last child is married and has left the home, you are back where you started. Why did God give you these children anyway? That you might teach them good manners and a true scale of values, that you might give them a clear-cut sense of right and wrong, and a sensitive recognition of what is best, and what only second best. Then you have served God's purpose. How fine it is, when you say good-bye to some stage in life to be able to say also, 'I have finished my course, I have served the purpose God had for me.'

There is *the sense of a duty done*. Here is a man appealing to his own record, almost on the defensive and apologetic about it. He takes his stand upon a whole duty faithfully done, he has never shirked, never evaded, an issue, never kept back part of the price. There is nothing in life quite like that, the satisfaction of hard duty, well done. Some forty years ago, a village joiner in Scotland was making a bookcase for his minister. The minister went into the joiner's shop and found the old man sandpapering and polishing the back of the bookcase. 'You don't need to bother so much with the back, Peter,' said he, 'it is going to stand against the wall, and who would ever know if it were not perfectly finished?' 'I would know,' was the terse and splendid rejoinder as the old man bent again to the duty he would not shirk. One thinks of the new houses where fireplaces have had to come out, or ill-fitting doors be altered within the first year, because men have rushed the building and scamped the work. Shades of that old Scots joiner! And it applies to much more than stone and lime. Dr. H. E. Fosdick once wrote a memorable sermon on 'The Solid Satisfactions of a Good Life.' We are in danger of surrendering one of the greatest of these if we lose the satisfaction of hard duty faithfully done. Look back, if you will, when you come to the end of a stage in life. It is your last term at school. Soon you will close your desk, leaving it tidy, for when it is next opened another will use it; the river-steamer will cast off and head downstream, while your African children in Christ wave their last good-byes; the reception will be over, the guests gone, and the two of you back where you started. What of it, if you can say, 'I have finished the work Thou gavest me to do, and I am not ashamed'?

Finally, there is *a sense of the greatness and the grace of God*. That is where Paul chooses to leave it. He puts the final emphasis not on the human share without which even God's purpose might go unfulfilled, not on the effort of the duty done, but on the greatness of God. He leaves his friends on this note, 'I commend you to God, and to the word of His grace.'

Who must not be aware that all we have said may be true, ideally, but it is not really so for us? A sense of purpose is so hard to find amid the dull routine of the daily round. Our own purposes miscarry so much, and we are so often tragically wrong. What harm we do so often by not knowing or understanding. How repeatedly we spoil God's purpose by our sin and selfishness and get in God's way instead of doing His will. At every turn some threat of war, or some personal experience of meaningless tragedy seems flatly to deny that there is any purpose in life at all. Nor is it any easier to think satisfyingly of our duty, for who is not haunted by ghosts of duty undone, tasks incomplete, opportunities missed? How can we look back and not often be ashamed? It is good to be able to change the final emphasis and leave it with the grace of God. Here is the only power in the world that can make all serve His purpose, stronger than our weakness, wiser than our blundering, producing such marvellous results from the little we can spare. Whatever stage in your course you may have reached, whatever work—done well or ill—may lie behind you, whatever you have done to invest yourself in people, children you have reared or taught, folk you have sought to influence, often with a feeling of utter inadequacy, will you commend them to God and to the word of His grace, and leave them there?

SIXTEENTH SUNDAY AFTER TRINITY

The Upturned Look

BY THE REVEREND J. ITHEL JONES, M.A., B.D., LONDON

'And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.'—Lk 11[1].

1. *Here were people who wanted desperately to pray*. And we need to be reminded afresh that we cannot be religious without praying. In confirmation of this we find that nowhere is there a religion without prayer. Prayer is the oldest part of the religious cult. As scholars study the history of religions they come back and tell us that prayer seems to be instinctive. 'The wing of the bird seeks flight, the fin of the fish demands water, the instinct of the heart is for God.'

Hear George Matheson: 'This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty—but it has

not provided for my heart. Provide Thou for my heart, O Lord! It is the only unwinged bird in all creation; give it wings.'

It has been suggested that 'anthropos,' the Greek word for man, may indicate a creature with an upturned face. This gaze heavenward is certainly man's signature. We are never so natural as when we pray.

There are those who believe, of course, that the upturned gaze is a delusion; that man's thirst for God is a mockery, something purely subjective with nothing corresponding to it 'out there.' Man, they would say, is like a child crying in the night.

We should be willing to accept that description. For not many of us have heard a child's cry in the night go unheeded. It was a sound inspiration that prompted the libretto of one of Mendelssohn's most famous arias. In *Hymn of Praise* the tenor sends out the cry, 'Oh, that I knew where I might find Him, that I might even come before His presence.' And the answer comes, 'If with all your hearts ye truly seek me, ye shall ever surely find me.'

But what we need most is not to argue for prayer, but to pray. The communication between us and God seems to be in danger of being broken. It is hard to believe in God in days when men do not believe in each other. It is not easy to talk about the love of God when men hate each other. Talk about the tenderness of our Father God is not very convincing in days when man's inventions carry the possibility of the indiscriminate extinction of whole communities. We need in these days to be doubly vigilant. We need to strain every nerve to keep open the communication and keep our faith unsullied. We need desperately to pray.

2. *They wanted to be taught to pray.* That may sound a little strange in the light of what has already been said. We have claimed that as the bird's wing seeks flight and the fin of the fish seeks water, so the soul of man seeks God. But if prayer is in principle something almost instinctive, why should we need lessons in prayer? We do not see Mother Duck take the little ducklings and show them in detail how to move their legs in the water to achieve the breast stroke or some such thing. As soon as the duckling is strong enough to walk it is able to swim. The fish takes to water without being taught a laborious technique. But man, we say, needs to be taught to pray. Why should this be?

The reason is plain. There has come into the life of man something called sin. And this has spoiled the naturalness of man's communion with God. For, originally man's communion with God was a thing beautiful in its simplicity. He walked with God in the garden. Sin came through man's self-seeking and instead of walking with God he began to hide from Him. The perfect union was broken. But although man was deprived of that ideal union, by the grace of God the communication was not entirely broken. Man still prayed, but it was a broken prayer, a prayer that showed that something untoward had happened.

And so, ever since, man has realized his impotence and error in prayer. And now he is a creature who needs to be taught to pray. 'We know not what we should pray for as we ought,' says St. Paul. There comes to mind the word of James about our asking amiss. We do not know the way. 'Lord,' said this disciple, 'teach us how to pray.' For although prayer is the Christian's native air, his constitution has been so shaken that he needs to be taught to breathe.

3. *These disciples wanted the best teacher they knew.* Let us not fall into thinking that they knew nothing about prayer. They had, some of them, been praying all their lives. They belonged to a praying nation. A religion which could produce a collection of Psalms such as we have in our Bible knew something about prayer. A people in whose ears had rung the prayers of Isaiah and Jeremiah were not exactly amateurs in the art of prayer. And yet here they ask Jesus to teach them.

I remember one day meeting a friend who is a proficient organist. He has sat at the feet of the most distinguished organists in my little country. When I met him on this particular day he was unusually excited. He gripped my arm. 'Who do you think I heard last week?—Marcel Dupré!' 'Indeed!' I replied, 'and what was he like?' His grip of my arm tightened. 'When he had finished, I was convinced that I had never heard the organ played before!'

Does that give us some hint as to the nature of the disciples' request here? After hearing Jesus pray they decided they had never heard praying before. They had been at the feet of the great masters: Isaiah, Jeremiah, Hosea, David. But here they had been listening to One quite unique in His mastery of this wonderful art of prayer. Here was one who could pray for strength to do His Father's will and in the morning the spirits were subject to Him, disease fled before His face and temptation lost its sting. He it is who has given us the pattern prayer to use and to study.

As we repeat it constantly, God give us to remember that ours is a great privilege, that we should receive instruction from One who prayed as no one ever prayed and who can bring us into that perfect union with God which neither life nor death can break. Knowing this, we should come earnestly and even excitedly with the request, 'Lord, teach us to pray.'

SEVENTEENTH SUNDAY AFTER TRINITY

Boldness

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

'Now when they saw the boldness of Peter and John . . . they marvelled; and they took knowledge of them, that they had been with Jesus.'—Ac 4^{13}.

For once the ponderous machinery of government had moved swiftly and decisively! The leader had been executed, his handful of followers had fled in terror! And according to all the laws of common sense, that should have ended that, the movement should have been finished. No wonder, then, the Jewish Council was astonished when instead of this, to them, highly desirable conclusion to the whole affair of the Nazarene and His companions, the very reverse seemed to be taking place, and the Christian Church was growing with dangerous speed and its influence daily increasing, while those wretched ignorant peasants, instead of fleeing hot-foot to Galilee there to spend the rest of their days in welcome obscurity, were out at the street corners of Jerusalem preaching and teaching their pernicious gospel. Two of them had been arrested, yet even when faced by the very men who had silenced their Master, Peter and John seemed singularly unperturbed and far from being cowed, took it upon themselves to preach to the members of the Council, to the priests and rabbis of Jerusalem. It was quite intolerable.

1. *The Boldness of their Claims.* 'Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead . . . This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' This was their claim. And it was a breath-taking, world-shattering claim. If we do not realize this there is something wrong with our minds and our imaginations. We are still thinking in terms of 'in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judaea, and Herod being tetrach of Galilee' as of names which belong to a distant and not very real past. And while it is a good thing to have a religion with a date it is a bad thing to have a dated religion. Think what Peter and John were saying. It is as if to the Pope and his College of Cardinals, or to the Archbishop of Canterbury and his Convocation of Bishops, or to the Moderator and the members of the General Assembly, there came two men who said 'In the year 1942 when George VI was King of Great Britain and Winston Churchill was Prime Minister and Herbert Morrison was Home Secretary, when Adolf Hitler was conqueror of Europe, a man was executed in Wandsworth prison and that man was the Son of the Most High God.' When you think of it like that, you get some idea of the kind of impact that this statement must have made on those who listened to it.

And, men and women, if it is true that to-day the Church is being ignored by great masses of our people—and I am afraid it is true—then surely it is because they are no longer aware of the boldness of our claims, the startling nature of the gospel we proclaim. And perhaps the reason is that we ourselves have lost our sense of wonder at the creed we are supposed to hold. It is so easy to bury Christ in history and to forget that by the power of the Resurrection He is present and living to-day, the Lord of all, claiming all things.

I sometimes wonder whether this revival of interest throughout the whole Church in what, for lack of a better name, we call faith-healing is not at once a sign of quickening faith and a judgment upon our poverty of faith. Why is it that, if a man claims to be healed of tubercular meningitis by the prayers of his friends when the doctors had given up hope for him, we are truly startled and amazed. While if a man claims to have appropriated the salvation of God through Jesus Christ His Son, we can take it for granted as nothing out of the ordinary. It was not the fact that Peter and John had healed a man that disturbed these Jewish councillors but the claims they made for their crucified Lord, and Peter and John did not say very much about the man they had healed, they were too intent on witnessing for Christ. So it was with all the disciples, healing was but the overflow of their faith.

The boldness of our claims! Do men notice this! Or have we become accepted as the purveyors of pious platitudes. 'The Word was made flesh' but not, as Kierkegaarde says, 'in order that it might speak trivialities,' and God forgive us that is what we have sometimes seemed to suggest. We have been timid and vacillating in our proclamation and by paring away this aspect of the truth and playing down that aspect have tried to make it more acceptable to the rationalistic spirit of our age.

Again and again in the face of political events we have shuffled and compromised, and bestowed our blessing upon the doubtful policies of men and nations because at the moment it seemed the expedient thing to do.

2. *The Boldness of their Conduct.* These men backed up the boldness of their claims for Christ by the boldness of their actions in His name, and so, though the powers that be had already served

notice of what they intended to do to the followers of Jesus Christ, they continued to preach in the most public of places. Are the disciples of Christ still marked by the boldness of their conduct? Here and there, yes. Recently the son of a former Governor-General of South Africa was arrested because he had defied the laws of *apartheid*, believing them to be an offence against justice and human dignity. In Germany, Martin Niemöller and many of his colleagues stood out against the tyranny of Hitler and faced his Satanic pretensions with the claim 'Jesus is Lord.' And whenever that kind of thing happens, the world takes notice; however unwillingly, it is compelled to take notice. But how terribly seldom it happens and how few men and women there seem to be of this stature. Are there not thousands of Christian men and women in South Africa who feel keenly about *apartheid* but who say nothing and do nothing because they are afraid? Don't for a moment dare to feel superior about these people. How would we act in their place? In every political issue, in every Trades Union Congress, in every business man's conference, is the authentic note of Christian witness being sounded and are there men and women who stand out by the boldness of their conduct as the followers of Jesus Christ? There are churchmen involved in every one of them, but they are so often silent when they should be speaking, so often passive when they should be acting, so often guilty of leaving the Sermon on the Mount behind them when they come to deal with the mundane affairs of the world. I know there are people who say that the Church should keep clear of all controversial issues; who say, surely in the Church we ought to be able to get away from the hurly-burly and the strife and the tumult of life. I can understand these folk and I can in a measure sympathize with them. But my Lord was not born in a church but in a stable. He worked not in a church but at a carpenter's bench, and He died not in a church but on a lonely Cross. And by the boldness of our conduct we shall make the world take notice that our words are not words alone but words made flesh, words that are at one with our actions as His words were at one with His actions.

3. *The Boldness of their Mission.* These men set out to conquer the world for Christ, a handful of fishermen and peasants. The task seemed utterly beyond their strength. And yet look at what they accomplished. The expression of Christianity in these early days was truly remarkable. In less than three hundred years Constantine had accepted Christianity as the official religion of the Roman Empire.

The boldness of their mission! Surely this must challenge and shame us! With so little they achieved so much, and we to-day with all the resources of the churches of Christendom behind us are still talking in terms of retrenchment and withdrawal and insuperable financial difficulties.

When General Grant at the close of the American Civil War was addressing a meeting on the necessity for reconciling the North and the South someone rose up and said that after all the bitterness of the War what he was asking was impossible. 'Impossible!' he cried. 'Why, if that is all that is wrong with it then let's go ahead! What are Christians for but to attempt the impossible!' Aye, and to achieve it.

They marvelled at the boldness of Peter and John. The boldness of their claims, the boldness of their conduct, the boldness of their mission. But, of course, they saw the explanation for it; hostile though they were they saw what enabled these men to be so bold—'They took knowledge of them, that they had been with Jesus.'

What these men were, they were because they knew Jesus Christ. And all our plans for missions are doomed to failure, and all our claims will sound hollow and unreal and always we will fail to rise with courage to the occasion, if first we have not been with Christ.

EIGHTEENTH SUNDAY AFTER TRINITY

The Debts of an Honest Man

BY THE REVEREND JAMES MUNN, M.A., GLASGOW

'What hast thou that thou didst not receive?'—1 Co 4^7.

It is a notable day when we make the discovery that our wealth lies not in things which we have made or gathered. One hour of fire, one night of flood, one day of the fury of war, and all these possessions may be swept away. Our real wealth lies in things that are given to us. However successful we may be, we are not simply playing our own hand to the top of our bent; we are not simply go-getters fighting to keep on the up and up. We are at the receiving end too, and some of the best things we know have been conferred on us. Without our merit or our claim, perhaps without even our recognition, the most independent of us receives daily, from the past, from his fellows, and from the unseen world of the spirit. We live by things that are given.

Dr. John R. Mott has put it on record after travelling round the whole world that one of the buildings which have most moved him is the Shrine of the Scottish National War Memorial in Edinburgh. That was built on the natural rock of Scotland; its foundations were given. It was built for the hallowing of Scottish names; these

are the names of lives that were given. So amongst the things that have been given us we find some of life's most precious possessions. 'What hast thou that thou didst not receive?'

This is a text for those who count themselves 'modern.' They are heading for Utopia. They are pushing on from the threadbare life of yesterday. In everything, from their furniture and their art to their moral standards, they reckon themselves new, original, emancipated. But this is a tree which despises its own roots.

The alphabet in which they publish their accounts, their advertisements, or their scientific theses—who invented its letters? The drama of Shakespeare, the poetry of Keats, the oratory of Churchill owe something to the nameless author of the alphabet. The lover and the lawyer's clerk, the comedian and the queen are all using letters someone invented and handed on without a fee.

There must have been a time when no man guessed that a wheel would save labour in primitive ages; but one day someone pushed a pole through the middle of two round slices of a tree trunk; and the first pair of wheels rolled over the rough ground. From that has grown the whole transport system of the world!

Someone once thought to hollow a log, and point its end, and add paddles like the webbed feet of a sea bird; and the navies and the shipping lines of all the nations owe what they have learned to that nameless pioneer with his crude canoe! Modern man with all your assurance, what have you that you have not received?

This is a text to give to the 'self-made' man. How confident he is! How completely encased in his armour of success! If his trumpeter is not blaring out his theme song, he himself is humming it loud enough to be heard, 'Anything you can do I can do better.' No one has put him on top of the world; he has done the job himself.

Perhaps he will listen to Sir Edmund Hillary, since he will allow some unique glory to that man of Everest. Hillary tells us that as he reached the summit he was thinking of Mallory and Irvine who thirty years ago died with their faces to the top; he was grateful to two of his team who had climbed as far as they could and left two bottles of oxygen for his final attempt; he was thankful for the porters who carried all the loads for his camps. In the fullest sense of the word he had climbed on other men's shoulders. It sounds rather like that confession of St. Paul, the supreme genius of the first century, 'I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.'

No man is honest or honourable who shuts his mind to the debt he owes to others. For success is not achieved by the solitary genius of one; ten thousand nameless ones made their sacrifices and toiled with terrible patience. 'Other men laboured, and ye are entered into their labours.' When the Roman army long ago had to scale a cliff or a fortress, a few of the strongest men stood at the base in a little knot and held their round shields above their heads; on to that platform climbed another handful who in turn held up their shields; on to these climbed yet more until at length the top was reached and victory was within their grasp. But those men who finally leaped over the rampart owed their triumph to the others who stood far below. You who are resolved to get on, you who have fought your way to the top, you too are in debt! 'What hast thou that thou didst not receive?'

This is a text which I would give to a non-religious man. He is leading an artificial life. He may have drifted into it because he has allowed others to do his thinking; he may have chosen it because the non-religious life makes fewer demands. But never is he safe: let him relax his guard for a single moment and something will be there teasing his soul. The man who has been born by the sea may live long in-land, but again and again the surge and thunder of the ocean on the shore will sound in his ear. Robert Louis Stevenson lived out his life in the sunshine of the Southern Seas, but in his heart he was ever hearing the thin, sad, solitary call of the whaup on the moors of Scotland.

And sometimes even the non-religious man catches the haunting echo of a melody he cannot name; something sounds like the far-off summons of a silver trumpet; he hears a distant roar like breakers beating against a sea wall; and it is *God*! For the religious man is not the romantic, dreaming of gossamer fancies; *he* is the *realist*; faith, he knows, is as real as love; worship is as real as life; God is as real as light.

Let the non-religious man be under no misapprehension. His fathers accumulated spiritual capital, and he is living off it, perhaps with stability and comfort. But he is taking out capital which he did not create or invest, and he is putting nothing in. He may fare tolerably well; but he is creating nothing for his child, he is making him a spiritual pauper. Who was it who said, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?' If life is to be big enough for this world and for the next, it must be fed on the unseen and eternal things. This generation and its children still need the things that are *given*, the things that are given by God.

Religious Education

Various Ways of Studying a Gospel

By Miss Margaret Avery, B.A., S.Th., London

The Gospels speak for themselves and the appeal of the 'Good News' can break through every conceivable kind of bad teaching, the over-laborious, the sketchy, the dull, the insincere. A good technique is worth while because it keeps the road open.

The primary aim in studying a Gospel is to find out what Jesus was like and what He said, to discover what in every age He gives and demands. His Ministry must be seen as a whole in due proportion and its critical moments studied with especial care in different ways at different levels. I think that any attempt to teach a very precise chronology of the Ministry is futile; what we have in the Gospels is a collection of episodes culminating in the more coherent Passion Narratives. But the Marcan framework is accepted by enough good scholars to make it a working basis: the Baptism and Temptation, St. Peter's Confession and the Transfiguration, the Passion and Resurrection are the crucial points in the story. There are hints in St. Luke and St. John that St. Mark does not give us the whole story of the Ministry which may have been longer than he implies and may have included controversy in Jerusalem and a tour in Samaria. With younger pupils the particular Gospel that is being studied should be well known before there is much comparison with other Gospels, unless, of course, the aim is to study the Life and Teaching of Jesus from all four at once, which is the more difficult method.

In dealing with this episode or that, what matters most is the impact of Jesus upon those He met and their response to Him in dramatic situations where His mysterious and many-sided personality made itself felt. Hearing the story read in a modern version might be followed by answering, in writing without preliminary discussion, a series of questions on the Biblical text, some factual, some going deeper, as in the following examples:

The Cure of the Gadarene Demoniac, Mk 5^{1-20}; Age of Class, 12–14.

(1) Where did this incident occur? Find the place on your map.
(2) How had the madman been treated before he met Jesus?
(3) How did he (and others) explain his illness?
(4) Write a note on Legion (see dictionary).
(5) How was he cured?
(6) What hint is there that the disciples watched from a distance?
(7) Why did the local people ask Jesus to go away?
(8) Why did the madman want to follow Jesus?
(9) Why did Jesus refuse his request?

The correction of these answers will lead to interesting discussion and might be followed up at home or in the next lesson by this exercise: 'Imagining that you are St. Peter, complete this letter. "Simon to Ephraim, greeting. Peace be unto you. I have strange news for you . . ."' It will be noted that the questions are focused on Jesus Himself.

Jesus and Zacchaeus, Lk 19^{1-9}. Background information must be given on two points: (*a*) the place of the publican in Jewish society; (*b*) the idea of the people of God ('Son of Abraham'). Stress falls on the exquisite courtesy of Jesus. Discuss how this was displayed. No one else had treated Zacchaeus as a human being who mattered. Jesus did not preach at Zacchaeus but He set His seal upon a drastic repentance which His mere presence had evoked.

The Passion Story. A useful preliminary exercise is to make a list of incidents, with chapter and verse, to put in another column the name of the actors in each incident and in a third to note what light each throws upon Jesus Himself (*e.g.*, His dignity and reserve before Herod). Or the story can be divided up into acts and scenes (*e.g.*, Act 3, scene 2, Judas betrays Jesus). Students will be familiar with this layout from their English lessons. The great tragedy moves to its close on Calvary: but unlike the tragedies of Euripides or Shakespeare, this drama has an epilogue (the Resurrection) which turns defeat into victory.

Here it may be worth while to mention *Group Work*. In studying the Passion, for example, four groups could each take one Gospel on which a set of written questions would lead to searching and discussion, the results being recorded by a group secretary. Then at a session of the whole class the results might be compared. Such work need not be elaborate. Its value lies in the way in which the pupils' own findings lead on to further instruction, and in the *corporate* effort. A class book on the Passion and Resurrection illustrated by small reproductions of good pictures

or the pupil's own drawings might be the outcome of the project.

Group work on other topics (*e.g.*, the Parables) might include the use of reference books on background and the making of pictures and models. A group studying the Parables of the Kingdom that deal with Nature might make notes on the country-side of Palestine : another group studying parables of human life might make notes on trades, customs, and points of history (*e.g.*, why Jews and Samaritans were hostile). Such books as *The Bible Guide Book* by Entwistle (S.C.M.) and *Life in New Testament Times* by Bouquet (Epworth Press) are invaluable. So are little booklets intended for younger children published by the Religious Education Press (*Know my Sheep*, *Men of Skill*, etc. 9d. each).

In some Sunday Schools there is not enough space for effective group work and sometimes even the minimum of written work may have to be done under difficulties. Other activities are more profitable. With older pupils various types of *discussion* may lead up to or follow on from a particular piece of teaching. Discussion stimulates thought, challenges ignorance, and shows the teacher where his pupils stand, but if it does not end in fuller knowledge it can be a waste of time. Debates, brains trusts (especially if good outside speakers can be invited), and adaptations of 'Twenty Questions' all stimulate interest.

Dramatization is another useful and pleasant activity. In studying the Gospels its scope is restricted by the reluctance of many teachers to introduce the figure of Jesus Christ. Young children will often dramatize one of the New Testament miracles simply, spontaneously, and without the slightest irreverence. Adolescents are more self-conscious, though they will *read* religious plays quite readily, as, for instance, selections from Miss Sayers' *The Man Born to be King*, which was well produced from behind screens on one occasion in a school hall. The old Nativity Plays lend themselves to acting as well as to reading. With the Parables there is little difficulty. Some of them (*e.g.*, the Good Samaritan and the Unmerciful Servant) are highly dramatic and suitable either for miming, spontaneous acting, or written plays, especially for children between nine and thirteen. The best results are obtained if acting is preceded by discussion in which the division into scenes, the dramatic possibilities, the characters and the staging are carefully planned. When the acting has begun, guidance should be unobtrusive. In the last resort the success of dramatic work depends largely upon the children's freedom to create.

Finally, there is one old technique that is coming into its own again, that of memorizing. Preceded by a vivid introduction which puts the passage into a proper context without laboured explanation, learning by heart can be a satisfying experience, especially if the passage is treated as a whole and not memorized in snippets. Choral reading aids the memory and is quite suitable in mastering the rhythmic sayings of Jesus, such as the Beatitudes and the Parable of the Two Houses. In the next article I Corinthians 13 will be used to illustrate these points.

Contributions and Comments

Jesus and Peter : the Call and Post-resurrection Appearance (Lk v. 1–11 and xxiv. 34)

Luke's rejection of Mk 1^{16-20} is not difficult to explain : it is too summary an account of the call of the first disciples to accord with the important rôle in the scheme of salvation which Luke assigns to them. Moreover, there are signs elsewhere of his high evaluation of the rôle and story of Peter (8^{45}, 9^{32}, 12^{41}, 22^{8}, 22^{31}, 22^{61}, and 24^{34}, which will be discussed presently). The apostle, though assuredly a fallible character, is according to the tradition of all four Gospels the spokesman of all the disciples ; Luke does not palliate in his account the faults of the apostle which are part of the tradition, but characteristically concentrates on them as much light as possible, so that they may be seen in proportion to Peter's character as a whole, and especially in relation to Jesus' influence upon him. There is therefore an obvious apologetic motive for Lk 5^{1-11} : if Gentiles and others on the fringe of the church, when reading or being informed about the rise of Christianity, objected to the failings of the most famous of the disciples, the answer lies in Peter's words in 5^{8} taken with the Lord's reply in 5^{10}.

But we may urge another reason also for the narrative in Lk 5^{1-11}, which will appear as we examine the facts : in the first place, two traditions appear to be mingled, that of Mk 1^{16-20} and that of Jn 21^{1-14}. Luke may be said to be the only evangelist thus to mingle Galilean and Jerusalem traditions, a fact perhaps illustrated to some extent by the distribution of the name Simon in his Gospel (22^{31} and 24^{34}). Secondly, the position of the passage is strange : Luke has already introduced "Simon" to the reader (4^{38}), clearly following

Mark, according to whom, at that point in the narrative, Simon was already a disciple. Again in *v.* 8 the apostle is called without explanation Simon Peter[1] but elsewhere in the Gospel the name Peter is not used before it is bestowed by the Lord at 6^{14}. An indication of the mingling of the two traditions is that as far as 'launch out into the deep' in *v.* 4 the impression is that Jesus and Simon are the only two in the boat, and that there are no nets in it (*v.* 2). But after this, plural verbs are used of other people than, and excluding, Jesus in the boat, and nets are let down, although it is true that the plural is not used consistently (cf. Peter's words, '*I* will let down the net' in *v.* 5). Again, the last words of *v.* 10 and the first of *v.* 11 suggest that one tradition related the individual call of Simon, while the other was of the call of the first four disciples together. There can be little doubt that the second tradition is that of Mk 1^{16-20}, and that Andrew drops out of the narrative in Lk 5^{1-11} in order to enhance the particular and individual character of the call of Simon, the chief disciple, which is of course the subject of the other and non-Marcan tradition. The following elements appear to derive from Mark: Lk 5^{2}, 'but the fishermen . . . their nets' (cf. Mk 1^{19}); Lk 5^{3} (cf. Mk 4^{1}); Lk 5^{10}, beginning of verse to 'Zebedee' (cf. Mk 1^{20}), a clause awkwardly added to the main object already expressed; *v.* 11 bringing back abruptly once more the plural after a sudden return to Simon in *v.* 10 (cf. Mk 1^{20}). Here too the vocabulary is Marcan (*ἀφέντες*, Luke preferring the verb *καταλείπειν*).

Much of the vocabulary, on the other hand, is Lucan: to take one or two examples of many which might be quoted, *ἐπιστάτα* (only in Luke in the N.T. and always addressed to Jesus), *πλήθειν* (common in Lk-Ac), *θάμβος περίεσχεν* (Septuagintal), *κατάγειν*; it is interesting that *ἀποβαίνειν* is used in this literal sense only here and in Jn 21^{9}. Finally, we should notice the curious phrase in *v.* 8, *προσέπεσεν τοῖς γόνασιν Ἰησοῦ* for which D reads *προσέπεσεν αὐτοῦ τοῖς πόσιν*, for the word *πόσιν* being supported by fam 1, 579, e, and the Syriac. The difficulty was evidently felt early; the solution may be that we should not translate 'fell at Jesus' knees' (which does not make good sense) but 'fell on his knees before Jesus' (taking *Ἰησοῦ* as dative), the Greek representing the Semitic כָּרַע עַל־בִּרְכַּיִם with לִפְנֵי or לְנֶגֶד of the person honoured (cf. Is 45^{23}; 2 K 1^{13}). Cf. for the dative *προσέπεσεν αὐτῷ* in Lk 8^{28}. The presence of this Semitic phrase along with a number of rare words, not all of which are due to the subject, suggests that the non-Marcan tradition, which seems to underlie Jn 21^{1-14}, existed either in Aramaic or in 'translation Greek' close to the Aramaic original, while the Lucan vocabulary, spread throughout the passage, reveals that the author has rewritten the whole but without the thoroughness which he uses elsewhere.

What was Luke's motive in thus giving prominence to the call of Peter? In answering this question we may at the same time suggest the answer to another of equal interest: why does Luke, who alone of the synoptics affords mention of the Lord's appearance to Peter after His resurrection, make this mention so meagre? (24^{34}) Cullmann[2] has drawn attention to the fact that the Pseudo-Clementine writings show that in Jewish-Christian circles Paul's position as an apostle was contested on the ground that it was founded only upon a vision, and that the same work places in the mouth of Peter himself words categorically denying value to any kind of vision. If this attitude to the authority conferred by visions is old enough to have been known to Luke, we may claim that he dealt in Acts with the difficulty as it affected Paul, by representing him as granted apostolic authority by the Jerusalem apostles and in other ways; while to meet the difficulty concerning Peter's authority, which would have arisen if it had been founded upon a post-resurrection appearance of the Lord, another course was open, since it was part of the tradition that Peter had been a disciple from the first. This was to transfer the account of the appearance to a time in the early ministry of the Lord, and instead of choosing, as Matthew did, the occasion of the Confession of Jesus' Messiahship, to bring forward the occasion to the very moment of the calling of the apostles, and to make Peter chief apostle by virtue of being called first, and to the accompaniment of an appropriate miracle. Jn 21 preserves the tradition for us, in how primitive a form it is not our present purpose to inquire; Luke, perhaps in any case reluctant to use a tradition of an appearance in Galilee, when he came to narrate resurrection appearances, had already used the story about Peter, and was therefore reduced to the brief statement of 24^{34}.

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[1] Peter is omitted by D W fam 13, Old Latin codd., and syr. sin.

Mary Clopas—John xix. 25

Two translators render St. John's *ἡ τοῦ κλωπᾶ* 'daughter of Clopas.'[3] Commenting on Mk 15^{40} Vincent Taylor alludes to Lagrange's observation

[2] *Peter, Disciple, Apostle, and Martyr*, p. 62.

[3] Goodspeed: 'the daughter of Clopas'; Phillips: 'Clopas' daughter.'

that in common Arabic a woman is known by her son's name[1]—the only way, even if the son wer dead and his sisters living.[2] Mark refers to this Mary as mother of two sons, but she was addressed as mother of the elder. John calls her ἡ τοῦ κλωπᾶ. There seems preference for considering the phrase to mean 'wife of Clopas.' Mayor mentions Jerome's suggestion that she was 'daughter.'[3] Dods says the Greek might signify mother, sister, wife, or daughter.[4] The first two are not reasonable here; so the choice must lie between 'wife' and 'daughter.' Perhaps Palestinian custom and older Arabic versions might throw light.

Over a wide area in the Near East a married lady after motherhood is never known by her husband's name, except by those adopting Western fashions. A mother takes her name from her son, if possible, her daughter only if necessary.[4] A sister would hardly be addressed by her brother's name; though there is the disputed Quranic reference to Mariam as 'Sister of Aaron.'[5] A daughter unmarried would use her father's name for clarity's sake just as a son. Only in recent decades has Palestine recognized 'family' as distinct from paternal names. Children give the father's name for registration purposes, even when the family name has been long in use. The paternal name is used for a second initial. In the case of ἡ τοῦ κλωπᾶ the natural conclusion is that she was his daughter.

[1] *The Gospel according to St. Mark, ad loc.*

[2] We knew one case in Nablus where both parents were called after the eldest daughter. They had no sons.

[3] *H.D.B.*, iii. 279.

[4] *E.G.T., ad loc.*

[5] *Surah*, iii. 29.

In Arabic MSS.[6] there have been three renderings. None lead to the conclusion that Mary was Clopas' 'wife.' (1) The colourless and indecisive *li* (belonging to), perhaps from Peshitto or Vulgate, despite Jerome's statement. (2) A large group of MSS., where *ibnat* unequivocably means 'daughter' as the relationship meant in Greek. (3) The straightforward 'Mary Clopas,' which to an Arabic-speaking person would have the same implication of 'daughter.' Clopas is not consistently transliterated; but identification with Cleopas in Lk 24 is outside the discussion. Early printed Arabic versions (from 1591 to 1811) retained *ibnat*, the first to read *zaujat* (wife), being that of Henry Martyn in 1815.[7] The combined testimony of Palestinian usage and Arabic versions supports the renderings of Goodspeed and Phillips. The MSS. which read Mary Clopas have a *waw* (and) before *Mariam*, thus understanding St. John to imply four women at the foot of the Cross. Mary Clopas was not necessarily the 'Mother of James and Joses' *at the time of the Crucifixion*. Her marriage might well have been later. As a contemporary of Mark, he would know her in later days as the mother of James and Joses. But she was present at Calvary as her father's daughter; and the older women would have been grateful for the brave and thoughtful presence of a younger disciple of their own sex.

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[6] Of MSS. so far consulted those which have *ibnat* double those which have the other renderings. These MSS. are in the Bodleian, Cambridge, Glasgow, and Edinburgh University Libraries, Rylands, and Selly Oak; but there must be many others.

[7] This might mean the influence of Western understanding and interpretation was beginning to be felt.

Entre Nous

Point and Illustration

In the Things of My Father, by the late Rev. Wilfrid L. Hannam (Epworth Press; 9s. 6d. net) is not a new book. It was first published as long ago as 1935. But we are grateful indeed for this new issue. It is an exposition in twenty-one chapters of the Gospel according to St. Luke. The author was very far from being ill-equipped in scholarship, but in this book he made up his mind to take the Gospel as it stood and to expound it. 'This book of mine,' he writes in his introduction, 'is an attempt to demonstrate that Luke's presentation of the life of Jesus can be understood only if we agree to forget for a while the ingredients mixed upon his palette and concentrate our thought upon the finished work as it left the painter's hand. To change my figure, it adds doubtless to scientific accuracy to know that "narcissus pseudo-narcissus amaryllidiaceae" is the correct label for a daffodil, but Wordsworth is probably a better guide to the beauty of the garden where the flower blows.'

The book is written with charm and skill which make the old stories new and vivid. There is real insight in it. 'Baptised Jesus must be, and will be, not for repentance, but for dedication.' 'He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto.' 'Jesus was never in more deadly earnest than when He was making His

hearers laugh.' There are most helpful illustrations from literature and from life. Samuel Rutherford wrote from prison in Aberdeen to Lady Kenmare: 'He who takes that crabbed tree (the Cross of Christ) handsomely upon his shoulders, and fastens it on cannily, shall find it such a burden as are wings unto a bird, or sails to a ship!' 'Long ago, when I was a child, an old man told me something I am not likely to forget. In his youth he had served under Livingstone, and had been with him in his journeys, and had known, too, what it was to be alone in Central Africa, hundreds of miles from any other white man; but the most terrifying experience of his life was not in the wilds, but at Charing Cross. After years of absence he returned to London, and by some mischance no one was at the station to meet him, and he found himself, first on the platform, and later on, in the Strand, surrounded by hosts of men and women who passed him by with as little consideration as if he had been a lamp-post!' This is a book which it was well worth while to republish.

WILLIAM BARCLAY

Rufus Jones Speaks to Our Time

Professor of Philosophy at Haverford University, Quaker Minister and Chairman of the American Service Committee for European Relief, Rufus Jones still found time to write more than fifty books. But brevity is the fashion to-day and so the anthology from his writings which Dr. Fosdick has compiled could not be more timely. In his selection of extracts—all of substantial length—Dr. Fosdick has rarely, if ever, been at fault. So in *Rufus Jones Speaks to Our Time* (Bannisdale Press; 25s. net) we have the very heart of his teaching.

Dr. Fosdick's introductory sketch of Rufus Jones warms the heart. 'He was,' he says, 'a radiant person. He possessed the "Inner Light" about which he wrote. "To meet him," said one of his colleagues, "was to feel set up for the day." . . . I understand what one of his students meant when he said, "He lighted my candle."' Born into a Christian home Rufus Jones wrote: 'Religion was a vital part of the air we breathed. I was not "Christened" in a church but I was sprinkled from morning till night with the dew of religion.' From the Friends' Boarding School he went to Haverford College. There through the mediation of Professor Pliney Earle Chase he discovered his vocation—to be an interpreter of the religion of the inward way.

Natural, genuine, direct, human he became a most welcome preacher in the College Chapels of America, exercising a profound influence. 'He possessed the spiritual vitality he pled for, and he shared it.' Humour was part of his equipment. 'If he was asking his audience to stop blaming circumstance and to tackle their own characters, one might look for some such story as this: "Many years ago a man from another State was driving through Maine with an old-fashioned four-wheeled carriage. He stopped a local farmer and asked him if there wasn't any end to the hill on the road—'I have been driving up this old hill for two hours.' 'Hill, stranger,' said the farmer, 'there ain't no hill here. You've just lost off your own hind wheels.'"'

What is Man?

'The task of religion is not like that of laboriously endeavouring to teach an elephant to fly; it is rather the discovery of the potential capacities for flight in a being that was framed for the upper air. There is somewhere in one of Phillips Brooks' sermons a vivid description of the birth of a waterspout at sea, which I give in my own words. Far away in the distance the sailor sees a dark cloud hover over the sea. Suddenly the water becomes strangely disturbed and tremulous. The cloud comes down closer and the water rises to meet it. Suddenly cloud and sea join in one indivisible whirling movement and together sweep irresistibly onward. It is impossible to sunder cloud and sea or to say where cloud ends and sea begins. It is so with divinity and humanity, the above and the below.' [1]

What Does Prayer Mean?

'Religion is too rich and complex to be reduced to any one act or attitude or aspect of life. . . . But there is one act of life which does bring us in a special and peculiar way into the holy of holies of religion—a central act without which any person's religion will always remain dwarfed and unfulfilled. This central act is worship. By worship I mean the act of rising to a personal, experimental consciousness of the real presence of God which floods the soul with joy and bathes the whole inward spirit with refreshing streams of life. . . . Almost all of our modern forms of Christianity make too little of this central act, and, with some truth, it has been called "the lost art of worship." The main reason for the decline of worship is the excessive desire, so common to-day, to have something always happening, or, as we often say, to have something "doing" . . .' [2]

[1] *Rufus Jones Speaks in Our Time*, 65.

[2] *Ib.*, 165.

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